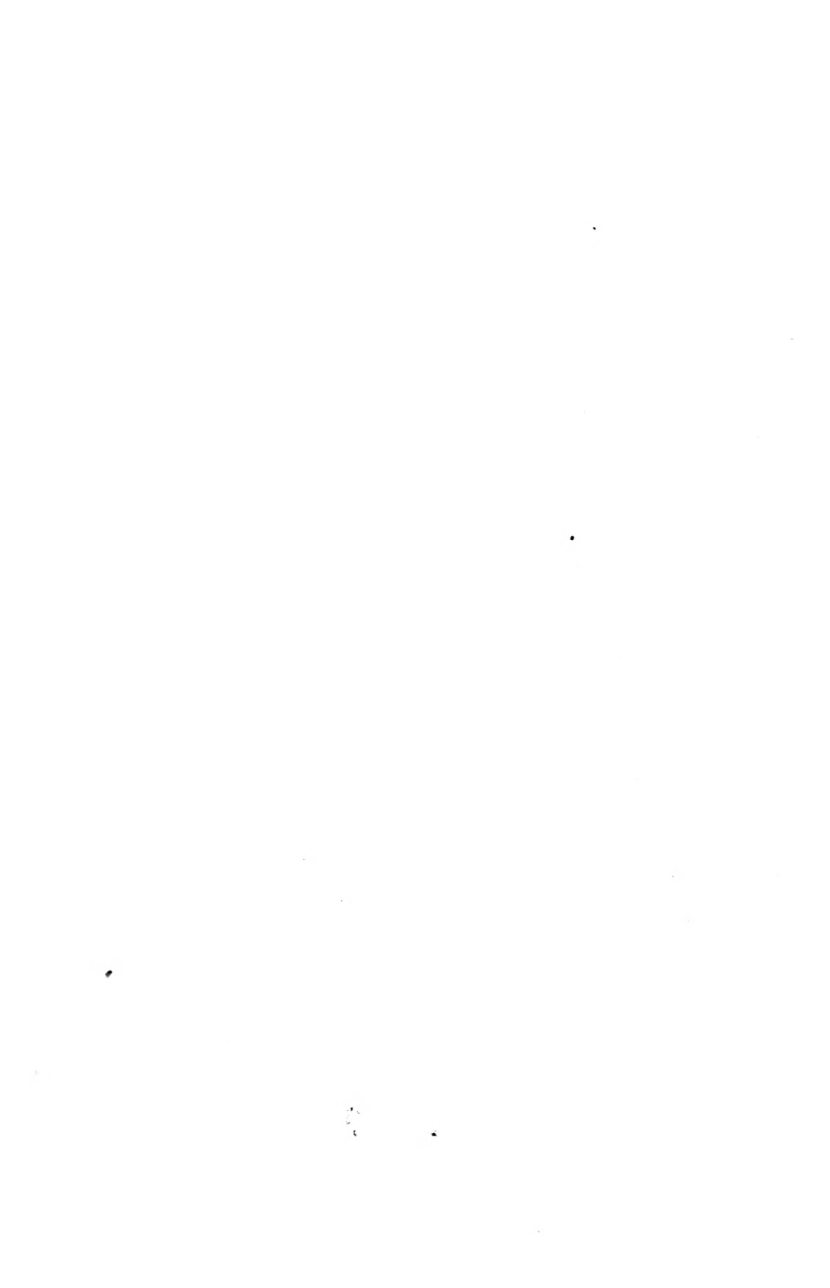


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REV. L. MILTON WILLIAMS

Jacob the Heelgrasper

OR

Some of God's Pictures of the Carnal Mind

BY

L. MILTON WILLIAMS

Author of "Where Art Thou, or Spiritual Earthquakes
for Saints and Sinners"

But I certify you brethren that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. Gal. 1:11-12.

L. MILTON WILLIAMS
OSKALOOSA, IOWA

[1907]

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by

L. MILTON WILLIAMS, OSKALOOSA, IOWA.

DEDICATED.

Kneeling by his side, his arm about my shoulders, his eyes dimmed with old age, my father gave me his parting blessing, and spake the last words I ever heard him utter. He said, "I can see the paddles of the boatman gleaming on the water; he is just waiting for a summons to carry me over; but you go on, my son, and tell the people of a Savior, who is able to save from all sin, and I will leave word with the ferryman to row you over at the same ferry, and I will meet you on the other side."

In the darkest hours of conflict those words have been a pole star to my soul. In loving memory of that father who, for years, prayed for my salvation, is this book dedicated.

THE AUTHOR.

INTRODUCTION.

Most of us are creatures of schools and colleges, and Theological Seminaries and Commentaries, and Cyclopedias; a few are like bright coins fresh from nature's mint. Most of us laboriously thread our way through the labyrinth of human opinions and theories, and at the end of the toilsome way arrive at our own conclusions; a few reach the truth by divine intuitions or heavenly visions, and can say with the Apostle Paul, "It is not after man. For neither did I receive it from man nor was I taught it, but through revelation of Jesus Christ."

The author of this book seems to belong to this small elect class. He is certainly not a product of the schools and libraries. His opinions have come from headquarters—the Book of books, and direct from the throne in answer to prayer. Hence the freshness of his message.

This book will spoil a good many elaborate, highly-wrought, eloquent sermons of which their authors were proud; and it will send them to the

waste-basket. There is not a doubt about it. The preachers would better be humble enough to read it and pray over it.

The message is as blessed as a spice-laden breeze blowing fresh from tropical isles to despairing mariners, becalmed on the lonely deep. If there is sin about you or in you, let it bring you hope and help, pardon and purity, and conduct you to the haven of full salvation. Walk in its light and have sweet fellowship with the author and all the saints, and the cleansing of Jesus' blood.

A. M. HILLS,
President of Central Holiness
University, Oskaloosa, Iowa.

October 2, 1907.

PREFACE.

An honest juror, free from prejudice, forms no opinion and comes to no decision until he has heard all the evidence in the case. If the reader will treat the contents of this book in the same manner, we believe the perusal of its pages will prove to be a blessing to him. We wrote with pen or pencil, having the matter rewritten on the typewriter, here and there as we travelled about in our evangelistic work. At one place we handed five chapters to a stenographer, who, ere the meetings at that place closed, came to the altar and wept her way to Jesus' feet. On our asking what set her to thinking about her soul and put her under conviction, she replied, "Writing that material you gave me." Others have written to us telling of the blessings they had received in copying off the different portions that they had worked on. If the mere copying of it proved to be the salvation of some and a blessing to others, we earnestly hope and pray that the blessings received and the good accom-

plished from the reading of its pages will be increased a thousandfold.

The foundation of the book we have proclaimed on camp-meeting platforms and in Holiness conventions and God has always wonderfully blessed us in our souls and scores have come flocking to the altar seeking after God. We have been asked for our notes for publication and have replied all the notes we have on it, are in the Word. We have listened to sermons on Jacob's life and read others, but we never felt as though they altogether harmonized with the Word. By that we do not wish to be understood as thinking ourselves smarter, nor more learned than others. God knows that we have no such thoughts harbored in our hearts. Our opportunities have been far beneath that of many of our brethren, but what we have, we dug out while others slept. Very many of the foregoing chapters have been prayed over, searched out and written down in the small hours of the morning while others slept, and even now while we pen these words the noon of the night, is far gone and the stillness of the small hours of the morning are about

us. When we first thought of writing it out and spoke to a few, here or there, who had heard us preach on the subject, one and all urged us to do so, and after much prayer we began. We had no idea that it would assume the size it has. Some, no doubt, will find room to take exceptions to the work. We would certainly be much nearer to the millenium than we are if we all saw alike. But if the book does nothing more than to stir up a more thorough study of God's Word, we shall feel that the labor has not been in vain. But we dare hope for many more blessings to come to many hearts, than even a more thorough searching of the Scriptures. As we have proceeded the work has enlarged, and we have added incidents, many of which have come under our personal observation, to illustrate the point in hand, and drive it home to the conscience of the reader, regardless of to what class they may belong and of who, or what they were, either saved or unsaved. We repeat we have not written for the sake of controversy, but for the glory of Him, whose we are and to whom we must all render up our account. Nearly a score of years ago, when a wild, wicked, rambling boy, we met

Jesus, and after days and days of agony and soul travail he spoke peace to our souls. At that hour there entered our hearts a love for lost and dying humanity, and immediately we enlisted in the war, and have been in the fight and on the firing line ever since. For some time we wondered about and stumbled around largely from lack of teaching. Mistakes and blunders were made, more with the head than with the heart, but God, like a loving parent, knew we loved Him and one day we entered Canaan, the land of rest. Since then we have been exploring out the land, and the farther we penetrate into the interior, and the higher up the mountains we climb, we find new grandeur and fresh beauty. Bless the Lord; we have but one desire and that is to glorify the Saviour who has done so much for our soul. Our first venture was "Where Art Thou or Spiritual Earthquakes for Saints and Sinners," now but two years old and already the fourth edition is sold out, and a fifth one being prepared. From many sources have come the encouraging reports of sinners being converted and believers sanctified wholly through the perusal of its pages, for which we praise God, and

pray that the sending forth of *Jacob, the heel-grasper*, may penetrate still deeper into moral jungles, awakening sleepy and careless professors, dig-up folks who have not what they profess, quicken the conscience of those who are doing what they should no do, and those who are leaving undone what they should do, arouse and stimulate a real hunger to know the Word better by many of God's children, and all together bring honor and glory to Him that purchased us with His blood. The preaching of these things has in some measure accomplished the above results, and with the prayer that in printed form they may still be used of God for greater usefulness asking that all who may find a blessing reading the book, to remember the Author and his before the throne, we send it forth with the hope that if we never meet in the battle here, we may meet "Just outside the Eastern Gate over there" and join with Jacob in singing the Song of Moses and the Lamb.

L. MILTON WILLIAMS.

CONTENTS.

CHAPTER I.	
REASONS FOR WRITING.....	15
CHAPTER II.	
JACOB	23
CHAPTER III.	
HIS BIRTH	26
CHAPTER IV.	
THE BIRTHRIGHT	31
CHAPTER V.	
A DECEITFUL MOTHER	35
CHAPTER VI.	
A LYING SON	44
CHAPTER VII.	
MORE DECEIT AND ITS PRICE	55
CHAPTER VIII.	
A BLESSING FOR THE HEARTBROKEN	63
CHAPTER IX.	
A FATHER'S PARTING BLESSING	74
CHAPTER X.	
A DREAMY EXPERIENCE	83
CHAPTER XI.	
AND JACOB VOWED A VOW.....	99
CHAPTER XII.	
LABAN'S CUSTOM	109
CHAPTER XIII.	
STRIPED RODS OR MURDERERS MANUFACTURED.....	119
CHAPTER XIV.	
THE POWER OF INFLUENCE OR DAMNED INSIDE THE FAMILY CIRCLE	138
CHAPTER XV.	
IN HELL BUT FOR A FATHER'S PRAYER	162
CHAPTER XVI.	
KILL THE LITTLE THIEF AND SPARE THE BIG ONE.....	167
CHAPTER XVII.	
THE DISEASE SPREADING, OR A LYING WIFE	181

	CHAPTER XVIII.	
TWO ROGUES AGREE		185
	CHAPTER XIX.	
MAKING RESTITUTION		189
	CHAPTER XX.	
A FULL SURRENDER, OR SEEING GOD'S FACE		200
	CHAPTER XXI.	
BREAKING DOWN		213
	CHAPTER XXII.	
THE SUN ROSE		218
	CHAPTER XXIII.	
A NEW MAN		225
	CHAPTER XXIV.	
MY BLESSING		232
	CHAPTER XXV.	
"GOOD INTENTIONS NOT FOLLOWED OUT"		236
	CHAPTER XXVI.	
A FAMILY DISGRACE		243
	CHAPTER XXVII.	
STARTING FOR HOLINESS		249
	CHAPTER XXVIII.	
THE TERROR OF GOD		261
	CHAPTER XXIX.	
ALOW-BACHUTH, OR THE OAK OF WEeping		268
	CHAPTER XXX.	
THE SECOND BLESSING		279
	CHAPTER XXXI.	
A COMPANY OF NATIONS, OR GOD'S PROMISE FULFILLED		285
	CHAPTER XXXII.	
AT LUZ, OR HIS DYING TESTIMONY		293
	CHAPTER XXXIII.	
A CLOUD OF WITNESSES		302
	CHAPTER XXXIV.	
WEIGHTS		317
	CHAPTER XXXV.	
BABES		334
	CHAPTER XXXVI.	
"THE SIN"		340

CHAPTER I.

REASONS FOR WRITING.

We have been appealed to many times to place the contents of this volume in book form. Our desire to lift the standard of Justification from where it has been trailed by many to where it is placed by the word of God is our only excuse for so doing. For a number of years we have been publicly working for God, trying to lift up fallen humanity from the gutter. During that time we have heard and read many sermons upon Jacob, but never heard or read one that, to our mind, seemed to correspond with the "Word of God." The standard that was set up to represent "the work of God" was so far beneath the word, "He that committeth sin is of the devil," and "He that is born of God doth not commit sin," that our soul rebelled against the teaching, and with a desire to know for ourself, with a prayer that the Holy Spirit would teach us and help us to understand, we "searched the Scriptures." The following is the result:

Letting down the Bible standard of Justifica-

tion, or the New Birth, has resulted in many honest souls being deluded, by being led to believe they were in a justified state when in reality they were not in a justified state, but backslidden or unregenerated, and while thus have been led to seek Entire Sanctification, which has resulted in numerous difficulties to themselves, and has been a hindrance to the perfect work of God. The regeneration of a soul or "Being born again" is such a tremendous act, such a change from darkness, gloom and despair, to joy, happiness and light, and a change that is made so instantaneously, so marvelously wrought by the supernatural power of God, that we do not believe that it can take place in a human heart without that heart knowing when it was done. We know that we place ourselves liable to criticism by taking such a stand, but no matter where we go, in this country or across the sea, we continually have people coming to us all bothered and muddled up in their minds regarding their experience. Cleanse all impurities out of a vessel and fill it with pure clean water and shake it as hard as you may, you *cannot* make it roily, you cannot muddle it. There is nothing, *absolutely nothing*

in it that can be muddled up. And a heart washed clean and made pure by the Blood of Jesus Christ and filled with pure divine love of God has nothing in it to muddle and if folks get muddled it is because there is something about them that is muddlesome. We honestly believe that a very large per cent, if not all of the trouble, can be traced back to what they *supposed* was their justification. So very many who profess to be God's children have no definite experience, simply because they never experienced the supernatural regeneration of the soul, i. e., the New Birth. They "joined church" or the preacher told a sympathetic story and brought tears to their eyes and they "went forward" or they "signed a card" in some popular religious wave and *supposed* they had been converted. Or even if they did experience a change, they have been angry a hundred times since, angry at their wife, or husband, or children, or neighbor, or their horses; angry at something or somebody, never realizing that to get angry was to commit sin, for which sin they would have to seek and find pardon before they could progress further in the

divine life. Listen to their testimony and you will hear them confessing:

“I leave much undone that I should do, and do many things that I should not do.”

And the soul that makes such confessions is a self-confessed sinner by the word of God. My Bible tells me that—

“Whosoever is born of God doth *not* commit sin” and then says, “he that committeth sin is of the Devil” and “that no man can serve two masters.” A pardon for those things they have not sought for, or, if they were sorry for them, and even shed tears over them they did not seek a pardon from Jesus for them. And then again, even if they did go to the Lord and pray over them, they did not *pray through* until the Holy Spirit *witnessed* to them that they were again forgiven. The Holy Spirit will always witness to the work of God when that work is done. Ask them and they will say, “Why, yes, certainly I am God’s child! I am a Christian,” but put them to the test regarding the witness of the Spirit and you will find them anything but positive about it. They get into meetings where

Holiness is being preached and because the state of Regeneration is not held up to the Bible standard and clearly emphasized, out they go for Entire Sanctification, and have a big time meeting conditions, finally get a great blessing and go to testifying that they are sanctified wholly. To be sanctified wholly means that the "Old Man" has been crucified; put to death, (Rom. 6:6), the carnal nature destroyed out of the heart, and the Baptism of the Holy Ghost upon them. Such have power with God and with men. They can speak, pray, testify, and exhort others to seek Jesus, and they are not afraid. Perfect love has cast out their fear. Street corner meetings they have no fear of; they are ready to obey God anywhere, at any time, at any cost, at any loss. In the cross of Christ they glory; prison bars have no terror for them. Their call from God is positive, definite; they know it, feel it, talk it, live it. The world, the flesh, and the Devil know it and they are ready for whatever may be the will of God; either to remain on earth or to go to be with Him. *They are not afraid to die.* Death has lost its sting (1 Cor. 15:55), like that blessed blessed Quaker warrior, Updegraff whose last

words were, "I am sweeping through the gates;" or Dr. Keen of faith paper's renown, whose last words were: "Jesus is unspeakably precious to me;" or Catharine Booth, the mother of the Salvation Army, whose last words were: "The waters are rising and so am I; I am not going under but going over." Such experiences, thousands have not got, yet they have been testifying that they were sanctified wholly but their lives do not bear such fruit and under the preaching of a full gospel, backed by the power of God sent down from on high, they get into difficulty, take exceptions to the preacher, his style of preaching, or his tests, that, under the Holy Spirit he is led to make in order that honest souls may see the light and deluded souls may see their mistakes and get right. They get uncomfortable and finally say they are muddled or drop out of the meeting or remain away from the services. They do not have power and they can testify to *no definite call* from the Lord. If they are urged to come up about an altar where seekers are and you listen to them, about all you can hear them saying is, "just take it by faith," "just believe and trust." There is no urging the seeker to

throw up his hands and cry out and pray through until the fire falls. A red-hot, pitched battle about the altar confuses them, and they soon will take their seats or leave the service. They cannot remain. They have to get up early, or wife had a headache, or the children weren't well, or some other excuse for getting away from where the fire was hot and the battle raging. Of course, they don't go much on demonstration and some of them can talk glibly about wildfire and fanaticism. All these things we have met over and over again and the worst of all is, that there are so many so-called Holiness teachers going about that don't disturb them. They listen to their sermons and feel easy and go on with their testifying to sanctification, yet in spite of the word of God, their dress is the costly array and the gold-adorning that the Bible forbids, and in many ways their lives are barren and fruitless of the graces of full salvation. They have no power with the unsaved and there is much in their lives to cause the unsaved to stumble over. I repeat there are thousands in such conditions and the heart-breaking part of it all is that very many of them do not know any better. Much of what

this book contains has been preached from many camp-meeting platforms, and many times have we been urged to put it in print. We believe the Lord whom we serve and in whose presence we shall render up an account of our stewardship, will be pleased to have us do so and, with a sincere desire to help all whom we can, and a prayer that God will even make these truths a greater blessing in print than they have been, we send them forth.

CHAPTER II.

JACOB.

And his name was called Jacob.—Gen. 25:26.

The Book of Genesis, to our minds, is a most interesting book. It is the Book of beginnings. In it we are told of the placing of man in a "Garden in Eden"—put there to dress and to keep it and enjoy its fruits and its flowers; but he is not there long until he disobeys, loses the Divine Nature or image in which he had been formed (Gen. 1:27), and is driven forth from the garden. From that fallen pair, Adam and Eve, have sprung the human family, but with a fallen *carnal nature* that made the first son born to them a murderer. Cain murdered his brother in a fit of anger, and the murdering has been going on ever since. Many types and illustrations have been given to show us the deep rootedness of that "carnal nature" and its awful havoc upon and in the human family. Immediately God begins to show us these things, and there being no books, he writes them out on the pages of hu-

man lives and not only does he give us illustrations of the carnal principle, but also gives illustrations of the "Double Cure." Of its deep rootedness and its workings I know of no better illustration than the life of Jacob; cunning, keen, farsighted, selfish, grasping, his life gives us a vivid picture of the carnal nature that has its home in the hearts of mankind. Always planning and scheming for himself, getting possession of what rightfully belongs to another, running from those wronged, endeavoring to justify himself for his acts, and when brought face to face with his old life, crying out in agony, "*I fear Him.*" We repeat, it gives us a perfect picture of that carnal mind that God declares is "not subject to His law." (Rom. 8:7).

The pages that follow are not written, nor the position taken, regarding the life of Jacob for argument or controversy, but it does seem to us that many in their attempt to prove there is a second work of grace taught in the scriptures have sadly belittled and let down the Bible standard of regeneration in their writings and sermons and especially so, from the life of Jacob. The Bible does not teach that a soul can commit

sin and retain its justification. God cannot justify willful sin.

“Whosoever is born of God doth not commit sin,” I John 3:9 and in I John 3:8, “He that commits sin is of the Devil.”

John Wesley says: “He that is by faith, born of God, sinneth not; 1st, by any habitual sin, for all habitual sin is reigning, but sin cannot reign in any that believeth. Nor 2nd, by any willful sin, for his will, while he abideth in that faith is utterly set against all sin and abhorreth it as deadly poison. Nor 3rd, *by any sinful desire*; for he continually desireth the holy and perfect will of God, and any tendency to an unholy desire, he, by the grace of God, stiflcth at the birth. Nor 4th, doth he sin by infirmities, whether in act, word, or thought; for his infirmities have no concurrence of his will, and without this they are not properly sins. Thus, he that is born of God doth not commit sin. And though he cannot say he hath not sinned, yet, now he sinneth not.” Sermons, Vol. I, p. 16.

Never have we heard preached, or read, a sermon on Jacob that came within hailing distance of the above standard of Justification.

CHAPTER III.

HIS BIRTH.

And his hand had hold on Esau's Heel.—Gen. 25:26.

Isaac was the only son of Sarah, born of Abraham. When Abraham was old he called his eldest servant and exacted a promise that he would not take a wife from among the Canaanites for Isaac, but would go to Abraham's kindred and secure a wife for his son. The entire transaction is recorded in the twenty-fourth chapter of Genesis. On the return of the servant, Isaac met him, and took Rebekah to be his wife. Isaac was forty years old at the time of his marriage to Rebekah (Gen. 25:20), and they lived together nineteen years with no children born to them. (See Gen. 25:26.) The Scriptures say Isaac entreated the Lord for his wife because she was barren. We greatly fear that in these days of society and wickedness the entreating, if any, would be the reverse. The desire is *not* to have children, instead of looking forward to their coming and welcoming them when they

make their advent into many homes of today. One of the saddest things in life is an *unwelcome child*, and today, countless numbers are planning and scheming to defeat the plan that God has ordained to "Multiply men on the earth." When a preacher took us to task saying, "You talk as if the world was going to the dogs," we replied, "Sir, there has never been a time when there was as much wickedness upon the earth as at present." He replied, "You are greatly mistaken. It was much worse when Jesus was born, than at present." We asked, "how so?" "Why they killed all the babies at that time in their endeavor to kill the Christ;" to which we replied, "The only difference between then and now was the time they killed them! then they killed them a few months after they were born but now the killing is done a few months *before they would be born.*" He said no more but left us immediately. We afterwards learned of the smallness of his family, and in our own minds understood why he had left us so abruptly. What a crowd of child-murderers, prenatal-murderers there are at this very hour and when they are brought face to face with the secret sin of their lives what

will they say? They cannot say they did not know for God hath said: "No murderer shall inherit the Kingdom of Heaven." Isaac entreated Jehovah directly, purposely, especially for his wife. Ainsworth thinks the words imply their *praying together* for this thing; and the rabbins say that Isaac and Rebekah went on purpose to Mount Moriah, where he had been bound, and prayed together there that they might have a son." God heard and Rebekah bare him twin boys. The Bible states that after Isaac was born, "after that came forth his brother, and his hand had a hold on Esau's heel," and his name was called Jacob, one that takes by the heel, or supplants. (Revised Oxford Edition.) "His name was called Jacob, Yaacob, from Akab, to defraud, to deceive, to supplant, i. e., to overthrow a person by *tripping up his heels*, hence this name was given to Jacob, because it was found he had laid hold on his brother's heel." (Adam Clarke). "Hebrew, Yaacob, he shall hold by the foot. Akab, to supplant, to trip by the heels, and thence, metaphorically, to deceive, to defraud." (Biblical Museum). From the above we learn that the very name of Jacob indi-

cated his nature, ever ready to trip and defraud others, and thus will we see it springing out and showing itself in all his life, until it was overcome and removed by the power of God. Thus the very name of Jacob suggests to us the selfishness and the deceitfulness of the *carnal mind*. It shows itself at his birth and oh, what a picture it gives us as we study his life. God marking out for us a picture of that selfish, deceitful nature wherein we were all born. In his first epistle to the church at Corinth Paul tells us, "That in Adam we all died," i. e., lost the divine nature, and if you want to get a good picture of the carnal mind just watch the antics and struggles of that six or eight months old babe as its mother undertakes to do with it contrary to its wishes or listen to its screams when its wants are not at once complied with. A young calf will lay still all the day long in the tall grass or thicket where its mother has left it, or the young birdling will remain quiet in the nest, patiently waiting the home-coming of its parent with food, but not so with a child, a human being. It struggles and screams, no matter who goes without or if the neighborhood is aroused, it will

have its wants supplied. It is selfish in the extreme. It will have the last apple or the last piece of meat in the dish. Father or mother could be starving but that young piece of humanity with the carnal nature in it will have its wants supplied if all the house must do without. We repeat it is selfish in the extreme.

CHAPTER IV.

THE BIRTHRIGHT.

Sell me this day thy birthright.—Gen. 25:34.

Following the description of the birth of the two boys, the Bible states that Esau became a hunter, a man of the field, one who loved hunting and took delight in the chase, but Jacob was a plain man. Isaac loved Esau, because he brought him venison, but *Rebekah loved Jacob*. What a pity that this must be written here, but do we not see it still being carried out today. Isaac still prefers Esau and Rebekah prefers Jacob. That is, the father has his favorite, and the mother has her favorite. This should not be so, but each parent should have the same love and affection for each of their children and where it is not thus, trouble will brew. One day Esau comes home weary, tired, and hungry, from the chase. We would judge from the narrative that he had been unsuccessful that day and had secured no game, anyway he was faint and hungry and Jacob had a mess of lentiles cooking

and the warm savory stew aroused the appetite of the tired hungry brother and he said:

“Feed me, I pray thee, with that same red pot-tage for I am faint.” One would naturally suppose that anyone would indeed be glad to give his tired hungry brother something to eat, a welcome seat at his table, and that too without paying for it, but not so with this heel-grasper, called Jacob; not he. If anyone gets anything from him they will pay a good price for it. The warm loving brotherly affection is not in his nature. His very name implies the absence of a desire to help anyone, even if it is his brother unless he gets well paid for it, and with his hungry fainting brother pleading for something to eat he sees an opportunity to get ahead, to get for his own possession what rightfully belong to his elder brother; so true to his grasping nature, quick to see the hunger of his brother, and the opportunity before him he says: “Sell me this day thy Birthright.”

Commentators are somewhat divided as to just all that is meant by the Birthright, but among other things, the eldest son would have a double portion of his father's goods and succeed his

father in the family government or kingdom. The far-seeing, cunning, Jacob could see what the Birthright contained, and with born selfishness, after it he went. "Sell me this day, thy Birthright; or sell me first of all, this day, thy Birthright." (Revised Oxford Edition).

This selfish, greedy spirit is seen everywhere these days, not only in home affairs, but abroad in the business life about us. Men will trample over each other and grind each other to the wall in their mad endeavor to "get ahead" and accumulate the goods of this world. Often the papers are full of accounts of a family broil and law suits over the worldly possessions left by the father. I have before me an account of the dividing of the property left by a will and becoming exasperated in the way the division was to be made, a struggle began which resulted in a general melee, costly vessels were broken and beautiful tapestries and hangings were torn into shreds, neither wishing that the other should have their part. What a discord the Devil often makes of that which is left by dying relatives. We see the carnal mind playing havoc and de-

struction in these days as well as in the days of Jacob and Esau. What a picture Jacob gives us.

“I am at the point to die and what profit shall this birthright do me?” replied the hungry man, who could think of nothing but the satisfying of his appetite, and Esau has his followers today (and they are legion.) But it is with Jacob we have to do and to make things sure and, so that he could not be blamed nor lose the bargain he makes Esau confirm the deal with his oath. He swears unto him and sells his Birthright unto Jacob.

CHAPTER V.

A DECEITFUL MOTHER.

And his mother said unto him, upon me be the curse.—Gen. 27:13.

What an opportunity Rebekah had to shape the life of Jacob and guide him aright, for no doubt he was much at home. The Book says, "He dwelt in tents." He would be in the tent with his mother and what an opportunity to guide him to an honorable life.

What an opportunity a mother has to train her children. Some way, the mother seems closer to the children than the father, and yet how necessary that both see alike and administer the same correction and not for one moment keep anything from each other regarding the child, and (worst of all evils) allow the child to think for an instance that they will countenance anything that would deceive the other. Many a child is ruined, and may we say nearly, if not quite, damned by one of their parents being a party with it in deceiving the other parent; no matter if it is only a trifle, it breaks down and ruins

the confidence of the child. As we pen these lines our thoughts go to different cases that we know of where a father has, with his son, deceived the mother, or where the mother has, knowingly to the son, shielded that son in his wrong doings; kept the knowledge of his wrong doing from the father and even countenanced the son in doing what they *both knew* was contrary to the commands and wishes of the father. And where such a parent makes a profession of salvation is it any wonder that the son should not have confidence? Is it to be wondered that under such distressing circumstances the Devil should have control of the boy and rush him headlong toward hell? Oh! ye fathers and mothers who read these lines, I beg of you, in the interest of your offspring, do not practice deception with your children regarding each other. If you do, "what ye sow ye shall reap" and a heartbreaking crop it will be.

Passing on to the twenty-seventh chapter of Genesis we find an illustration of the above:

"Isaac was old and his eyes dim so
that he could not see and he called
Esau, his eldest son and said unto him:

‘I know not the day of my death, take thy weapon, and go out to the field and take me some venison and make some savory meat such as I love and bring it to me that I may eat; that my soul may bless thee before I die.’

And Rebekah heard when Isaac spake to Esau. And Esau went to the field to hunt for venison.” (Gen. 27:25).

There is no act of disobedience or hesitancy to disobey his father but like a dutiful son Esau immediately goes to fulfill his aged father’s command; but it is too much for Rebekah for she sees the opportunity to put her favorite son ahead of his brother. True, we read in the twenty-fifth chapter and the twenty-third verse that God had informed Rebekah that “the eldest should serve the younger,” and, had she been an honest woman fully trusting the Lord she could have waited on God to bring His own will to pass and glorify himself, but no, she must hurry up things herself though she has to practice deceit and treachery on her husband and make a brazen liar out of her youngest son. What a

lesson to be learned here. Beloved, it will pay you, a thousand times over to "wait on the Lord" and get your orders before rushing ahead to do things as you desire. No matter if God has told you that it should come, do not take the matter into your own hands. Leave it with God; He knows and He will bring it to pass in His own good time. If He is unable to handle the matter you certainly are not qualified to decide it, and if you take the matter out of God's hands though your only desire may be to prosper the work of the Lord you will make a botch of it, hinder His work and bring sorrow to yourself. What lessons God has had to teach some of us on these lines We know whereof we speak when we say it will pay you to always "wait on the Lord."

What a blunder Rebekah made and what sorrow she brought to herself. There is no excuse for her deceitfulness. Listen to what Adam Clarke has to say regarding her actions:

"And Rebekah heard and was determined, if possible, to frustrate the designs of Isaac, and procure the blessings for her favorite son. Some pretend that she received a divine inspira-

tion to the purpose, but if she had she needed not to have recourse to *deceit* to help forward the accomplishment. Isaac on being informed, would have had too much piety not to prefer the will of his Maker to his own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptional means to accomplish her ends."

One lie generally leads to another and so it proved in this instance. Read the account carefully:

"And Rebekah spake unto Jacob her son saying: 'I heard thy father speak unto Esau thy brother saying, 'Bring me venison and make me savory meat that I may eat and bless thee before the Lord, before my death,' now, therefore, my son obey my voice—go now to the flock and fetch me thence two good kids of the goats; and I will make savory meat for thy father, such as he loveth, and thou shalt bring it to thy father that he may eat and bless thee before

his death." And Jacob said to Rebekah his mother, "Behold Esau, my brother, is a hairy man and I a smooth man. My father preadventure will feel me and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing." (Gen. 27:6-12).

Sometimes, while preaching, we have said that outside of his personal Salvation we believed that God's choicest gift to man was the gift of a good pure woman. No touch so tender, no voice so sweet, no caress can be so lovingly bestowed as that from the hands of a pure woman. Not a wall flower, nor a wasp-of-fashion but a woman, a help-meet; some one to be the sharer of his joys and helps him to bear his burdens, to be the mother of his children and train them for the sky. Some one who takes more time at her prayers than she does to arrange her hair; who loves the sanctity of the home and its family altar far more than the ball-room or the theatre. A good, true, virtuous woman; we said no touch was so tender. What but a mother's kiss could heal the hurt to baby's finger and what could ease the throbbing brow racked with

pain like a faithful wife's loving hand. Who can put more courage into that discouraged man and cause him to brace up and face the battles and hardships of life like that faithful devoted wife who slips her arm lovingly about his neck and says, "Never mind the loss, husband, we have each other and we can face the difficulties and some way we will find a way out of this trouble." Nowhere in this world can her equal be found but when she does go wrong it is like the falling of a star from Heaven." She falls deep and what meanness a man does not think of a bad woman can, and the case in hand is no exception to that rule.

"My father will feel of me and know the difference between me and my brother and I will bring a curse upon me instead of a blessing."

But the deceitful woman is equal to for the occasion.

"Upon me be the curse, thy son; only obey my voice and go fetch me them."

And it did fall upon her as we shall see farther on.

When will mankind learn that, though

“Heaven and earth pass away, God’s word will never pass away,” and when God says, “Whatsoever a man soweth *that* shall he also reap,” he may count on it, that it is but a question of time, the reaping will be done. “Upon me be the curse,” said Rebekah. And as we read it our minds go to another instance and turning to Matt. 27th chapter, we read of the trial of one who has proven innocent by Pilate’s wife, by Juda’s own confession, by Pilate himself, and by Herod who said, “I find nothing worthy of death in him” but there were those in that crowd, covetous of the honor shown him by the common people. Covetous of his power, selfish and afraid for themselves and with a people wrought up to a state of frenzy thirsting for his blood they cried out, “His blood be upon us and on our children” and the reaping time came. Not fifty years had passed until the Roman army laid siege to beautiful Jerusalem, and for months the siege was carried on. History tells us of the awful famine that prevailed, and in the final days of the siege driven to frenzy by the pangs of hunger, women killed, boiled and ate their babies. They had bought Jesus, the Son of God, for thirty

pieces of silver, and they nailed him to a tree and shouted, "Let His blood be upon us and on our children" and it came. A million of Jews perished in cold blood and another million were sold into slavery at the rate of *thirty for a penny*. Truly the reaping had begun, and until this day they have been scattered and a peeled nation. A people without a home, kicked and cuffed, butchered and murdered, and it is still going on. Turkey no sooner grows quiet or waits for a new crop to grow than Russia begins and the Jew is a being with neither a resting place or a home. The cry, let his blood be upon us and on our children has been answered. The sowing was done and the reaping time has not yet been finished. Oh, Rebekah! you are indeed paying a price; you are indeed sowing and the reaping will begin, and Oh, so soon for that heart of yours! Your much loved son that you are now planning for, will soon be a wanderer from your fireside and made thus, largely by your own deceit and treachery. God has said, "What ye sow, that shall ye also reap." And this is a crop that never fails, for as certainly as the sowing is done, God's word stands pledged to the reaping of the crop.

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CHAPTER VI.

A LYING SON.

Art thou my very son Esau? And he said I am.—Gen. 27:22.

And why not? What else could be expected from such a mother? A mother who would take her son into partnership to deceive and lie to his blind old father; what else could be expected? But it is God pointing out to our startled gaze a picture of the *carnal mind* and no matter where, or in whom it is found, sooner or later it makes its presence known, and deceit and lying are some of its fruits.

“And he went and fetched and brought them to his mother; and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house and put them upon Jacob, her younger son; and she put the skin of the kids of the goats upon his hands and upon the smooth of his neck; and she gave the

savory meat and the bread, which she had prepared into the hands of her son Jacob." (Gen. 27:14-17.)

What must have been the feelings of Jacob as these arrangements were being made and of his mother, fixing him to go in to deceive his old blind father. Had he had the principle of honesty in his heart, with what contempt he would have looked upon his mother as she proceeded with such a plot. How his very soul would have revolted at such nefarious business. But no, his nature he had received from his mother and it had been handed down from the first pair who fell in the Garden. (I Cor. 15-22.) And it would appear, as time had elapsed, the effect of the awful work on each succeeding generation had grown worse with the dreadful scourge that no man can cure, and that it had been growing worse from then until now, and so would continue to grow worse until Jesus returns. Men do not believe this but we have only to open our Bibles to read it. (See I Tim. 4-1, also I Tim. 3:1-5, also I Tim. 4:3, and I John 2:18.) No one searching for the truth can read the book of Revelation and not see this all through it, but if

these lines should be read by one who cannot understand such things in the Scriptures, we would point them to the jails, states prisons, penitentiaries, asylums, and alms-houses, that are rapidly on the increase, to say nothing of the drinking saloons, brothels, gambling dens, and houses of prostitution, all on the increase and if one would count up the divorce proceedings and murders that are being heralded in the papers, to say nothing of the sea of crime that never finds its way to publication, one would stand aghast and at least be compelled to give the matter serious contemplation.

A cancer so long as it remains is a cancer, but the longer it remains the larger it grows and the more awful its ravage, and while the mother lays the plans, the son, with a pack of lies on his lips, goes in to carry out those plans. If the reader should think that I am overdrawing the pictures of this woman and her son, listen to the words of him whom Mr. Spurgeon called the Prince of Commentators.

“I have not copied the manner of many commentators who have labored to vindicate the character of Jacob and

his mother in the transactions here recorded. As I fear God and wish to follow him I dare not bless what he has not blessed nor cursed what He hath not cursed. I consider the whole conduct both of Rebekah and Jacob in some respects *deeply criminal*, and in all *highly exceptional*. And the impartial relations of the facts contained in this and the twenty-fifth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How impartial is the history that God writes.” (Adam Clarke.)

“And he came unto his father and said, ‘My father’ and he said ‘here am I; who art thou, my son?’ And Jacob said unto his father, ‘I am Esau, thy first born.’ *Lie number one*. ‘I have done according as thou badest me.’ *Lie number two*. ‘Arise I pray thee and eat of my venison that thy soul may bless me.’ *Lie number three*. And Isaac said unto his son, ‘How is it that thou has found it so quickly, my son,’ and he said

‘Because the Lord thy God brought it to me.’” *Lie number four.* (Gen. 27:18-20.)

And still a greater sin of dragging down the name of the Lord and making God a party to his damnable actions. “Because the Lord thy God brought it to me.”

We greatly fear the Jacob is not alone in this offense. How often do we see folks doing things that seem altogether out of place and out of harmony with the Spirit, and when asked about it, why they do so, reply, “*The Lord* led me to do so,” when if the plain truth was known they had not spent five minutes on their knees alone with God in prayer, regarding the matter in question. God had not told them nor led them to do so at all, but they were simply following out their own preconceived notions and desires. How often we hear the words, “The Lord led me to do so and so.” Not for one instance do we contend that very often God leads people to do certain things and where He leads His name will be glorified and He will get honor to Himself. But alas! and it is with sorrow we write it, how often the precious Lord is blamed for things that

He had not even been asked about, or if the parties in question had prayed a little, they did not "tarry" and wait on the Lord until the answer came in no unmistakable manner. How often the real work of God is hindered and in some instances we fear blasted altogether by those professing to be His elect, simply by following out their own will regarding certain things instead of going to the "Law and the Testimony" for a "thus saith the Lord" or waiting on God in fasting and prayer until the answer comes so plain that there is no mistaking the way. We venture to assert that if there had been more tarrying, fasting and waiting on God, there would be more unity and less division among God's children, than is shown in the world today. The Bible teaches us that the fruit of the Spirit is "Love, Joy, Peace, Longsuffering, Gentleness, Meekness, etc.," but the spirit manifested by many professing to be walking with God is anything but love, and when asked concerning their actions or sharp words they reply, the Lord led them to do so and immediately we are reminded of Jacob's answer to his blind father. Again we hear folks charging about, and waiting for an

opportunity to tell some one "what they think of them," and we are reminded that the grace of the spirit called longsuffering is not there. Again we read in the Bible that we are to "speak evil of no man" and yet we are called upon to listen to some who claim a very high state of grace, hammering another of God's family and saying many unkind and hurtful things concerning them and all the while professing that "the Lord is leading them" to do such things, and again we are reminded of Jacob lying to that blind old father. These things ought not to be so, but "the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be," and where it lives in the human heart, sooner or later it will manifest itself no matter what its professor professes and Jesus said, "By their fruits ye shall know them;" and so we are continually reminded that the same blighting, withering, deceitfulness that was in Jacob's heart is in the hearts of men today, and that the deceitfulness of the carnal mind has not changed but is ever ready to even charge God with its damnable work, so we continually hear, "The Lord thy God brought it to me."

Isaac was doubtful and said to Jacob:

“Come near I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.”

What a picture! That old blind father putting out his hands to feel of his boy. The voice he recognized but it did not harmonize with the profession. He put out his hands and felt of him, but a woman’s cunning had preceded those hands that went blindly groping over the body of the “Heel-grasper” that stood before him. The record says:

“And he discerned him not because his hands were hairy, as his brother Esau’s hands,” and he said, “Art thou my very son Esau?” and he said, “I am.” (Gen. 27:23-24.)

Another lie making no less than five told in one conversation, besides his actions and making God a party to his deceit; and what must have been the state of his feelings as the old father ate and drank and then said:

“‘Come near now and kiss me, my son,’ and he came near and kissed him,” and as we read it we think of that other traitor who dealt treach-

erously with his Lord and Master and betrayed him with a kiss. Think ye, Judas would easily find pardon for his awful act? Is it to be wondered that, burdened with remorse and the lashing of his conscience, he carried back the money he had received for his deceitfulness, in his attempt at restitution, and afterwards went out and hanged himself? But what about this heel-grasping, selfish, lying traitor? Did he get burdened down with condemnation? No, he stands and takes the blessing his father intends for his brother. Say what you will, make all the excuses you can rake up, there is no excuse for him. But we do see God pointing out a picture of that inborn, inbred, damnable nature, born in every son and daughter of Adam, on account of which, unless we can find a perfect cure for this side of the grave, we are hopelessly and eternally shut away from God. I will close this heart-distressing recital with a lengthy quotation from Adam Clarke, who after making the last quotation we used on a preceding page, says:

“These should only be preliminary observations to an extended examination of the characters and conduct of

Rebekah and her two sons; but this in detail would be an ungracious task, and I wish only to draw the reader's attention to what may, under the blessing of God promote his moral good. No pious man can read the chapter before him without emotions of grief and pain. A mother teaches her favorite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies. And God, the Just, the Impartial God relates all the circumstances in the most ample and minute detail. I have already hinted that this is strong proof of the authenticity of the Sacred Book. Had the Bible been the work of an imposter, a single trait of this history had never appeared. God, it is true, had purposed that *the elder should serve the younger*; but never designed that the supremacy should be brought about in this way. Had Jacob's unprincipled mother left the matter in the hands of God's providence, her favorite son would have

had the precedency in such a way as would not only have manifested the justice and holiness of God but would have been both *honorable* and *lasting to himself*. He got the birthright and he got the blessing; and how little benefit did he derive from either? What was his life from this time until his *return from Padan-aram*? A mere tissue of vexations, disappointments and calamities. Men may endeavor to palliate the inquiry of these transactions; but this must proceed either from weakness or mistaken zeal. God had sufficiently marked the whole with His disapprobation."

CHAPTER VII.

MORE DECEIT AND ITS PRICE.

And Esau hated Jacob.—Gen. 27:41.

“Stolen meats are sweet but they leave a bitter taste.” “Wine is pleasant to the taste but there is the sting of the adder in the bottom of the glass.” Judas received the silver he bargained for but he also got what he had not reckoned on, remorse that drove him to suicide, and Jacob got the coveted blessing, but he got something that he had not bargained for, the hatred of his brother that placed him in danger of his life.

“The wages of sin is death” is a declaration from God’s own word and we see it being carried out all about us. One cannot pick up a daily paper and read the front page without getting ample proof of the truthfulness of the text. It was only yesterday that we read of there being twenty bankers in one penitentiary. We could not help but think of those men. They each had taken possession of what rightfully belonged to others. They took the money, got possession of

it for themselves, but they also got something else with it, the hatred of their brother. We thought of the men and women toiling for life's bread, who had placed their earnings in the banks presided over by those men, having all confidence in them, but while in the field their blessing was taken away and many hearts have been broken; discouragement, despondency, privation, want, with suicide and death in their trail, following the stealing of the blessing; and with the closing of the bank it came to pass that one brother hated another and "the heel-grasper got more than he bargained for." We thought of the broken hearted wives and families disgraced by the action of those men and their present positions behind iron gates and stone walls and the contempt and hatred of many toward them who once esteemed and held them in respect; and we said, "Yes, it is true, 'the wages of sin is death.'" And when Isaac told Esau of what had been done,

"he cried with a great and exceeding bitter cry—and he said, is he not rightly named Jacob, for he hath supplanted me these two times; he took away my

birthright and behold, now he has taken away my blessing.—*And Esau Hated Jacob*—and Esau said in his heart, “The days of mourning for my father are at hand; then will I slay my brother Jacob.” (Gen. 27:34-41.)

What a price to pay; no less than five lies, acting the hypocrite, deceiving his blind father, dragging God down to be a party to his deceitfulness, incurring the hatefulness of his brother and making him at heart a murderer. “I hate him, I will slay him.” Oh, if men would stop and consider what the results would be before they rush headlong into sin and what will be the result of their influence upon others. Jacob caused Esau to hate him and my Bible teaches me that “whosoever hateth his brother is a murderer.” (Jno. 3:5.) When we stop and think of the multitudes that have anger and hatred in their hearts toward each other and that God says they are murderers and that He also says, “no murderer can enter the Kingdom of Heaven,” well may we stand aghast at the numbers rushing hellward. Somebody is to blame and if they are not found out here, they will be searched out

and judgment pronounced upon them at the Bar of God. But God also says, "Whatsoever a man soweth that shall he also reap," and the reaping process begins immediately with Jacob and also with his mother. She might have had her boy to comfort her in her old days had she kept true to God, but now it could not be so. If he had remained in the home Esau would kill him and as she had gotten him into this trouble with deceit now she must again practice deceit to get him out. Again she calls Jacob and lays her plans and then goes to her husband to put them through. Open your Bible and read the story for yourself.

The words of Esau, his threat to kill Jacob, was told to her and she calls Jacob and breaks the news to him and says to him: "Now you leave home for a short time; go to my brother Laban and remain there until Esau cools down and then you can return. I will let you know and send for you in good time. Why should I be deprived of you both in one day?"

Ah, what a story those words tell us; that Esau knows the course his mother had taken in assisting Jacob in cheating him out of what rightfully

was his, there can be no doubt and naturally it would turn him against her. How can a son have confidence in a parent that he knows has deceived him? Sometimes I have wondered what some parents will say at the Judgment. They make a profession of religion, but their lives are so contrary to their profession that their sons and daughters turn with disdain from the salvation that Jesus offers—and why do they turn away? Simply because they think salvation only amounts to what they see in the lives of their parents and that, they turn from in disgust. We know what we are saying is true. Again and again have we found such to be the case.

Is it to be wondered if such sons and daughters are hard to reach or care nothing for salvation? Is it to be thought strange if they come to some bad end? Is it to be wondered at that the parents lose all restraint over them? We say no.

“Shall I be deprived of you both in one day?” asked Rebekah. If Esau did not leave at that time he did soon after and so far as we can ascertain from the Scriptures the new plot of Rebekah’s cost her Jacob also, for the Bible narrative mentions her no more, only to say where she was buried but gives no date of her death.

She schemes and plans and looses all by so doing. She went to Isaac and said:

“I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth such as these of the daughters of the land, what good shall my life do me?” (Gen. 27-46.)

Her plan carried all right, for with the opening of the next chapter we read that Isaac called Jacob and bade him to go to Padan-aram to his mother's kindred and take a wife for himself. The record says: “And Isaac sent Jacob away.” The plan carried all right. She succeeded in getting Jacob out of danger but in doing so she lost him to herself. We may plan and scheme and may succeed in carrying our plans through, but it will be our own loss if those plans are out of harmony with God. It will be far better to wait on God and allow him to direct us in all things.

Some years ago while we were conducting Evangelistic Services in a large church in an eastern state, the following took place. A young man had been attending the services for several

evenings, always sitting in the same seat. He seemed to be deeply interested. One evening he was approached by one of the brethren and asked "Are you a Christian?" "No sir." "Don't you wish to be?" "I can hardly answer that question," he replied. "Do you not believe in Christianity?" "Well, I don't know. If I believed what the preacher says is Christianity, then I think I would like to enjoy it, but if I take the actions of those two women who sit there just a few seats ahead of me to be a type of Christianity, then, sir, I would not want to live such a life at any cost." "Why what has the actions of those women to do with the question?" "Well, to me it has much to do with it. They are both members of this church. They have been in attendance each night that I have been here. They have not once bowed their heads in time of prayer, though the Evangelist had repeatedly requested all to do so. On the contrary they watch and take items of all that is done, of the words and actions of the Evangelists and others who may speak or pray and then the following day at home endeavor to act it out, mimicking the Evangelist and others in what they have said,

either in their testimonies or prayers. They laugh and jeer and make a burlesque of all that takes place, yet sir, they are both members of this church. If *that* is Christianity I never want it, nor would I want to be a Christian." "Why," said the astonished brother, "you seem to know all about those women; who are they pray?" "One of them is my mother and the other is her sister," he replied, as he rose, swinging his overcoat over his arm, he started to leave the building. "Do not go now," said the brother, but with a pale face and trembling lips, he replied, "Excuse me, sir, but I shall be going." And out he went, and he did not return though the meeting continued for some time. That mother by her own words and actions stood squarely in the way of her son's salvation. What will she say when at the judgment bar she is confronted by that son?

CHAPTER VIII.

A BLESSING FOR THE HEART-BROKEN.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry and said unto his father, bless me, even me, O my father.—Gen. 27:34.

Before going further, we feel that we would like to have a few words regarding Esau whose actions, to our way of thinking, have been far more honorable than those of Jacob. True, under great pressure he sold his birthright but as Adam Clarke says:

“There are those who are apt to take everything by the wrong handle.” It was a mistake, an awful mistake, and one that he greatly regretted, “and shall we curse what God hath not cursed?” Can we find nothing good about him? He heard his father bless Jacob and command him to go take his mother’s niece for a wife and seeing that pleased his father, Esau goes and takes his father’s niece for a wife. Does that not look as if he was trying to please them the best he could? And yet there are those who can find no good in him but to confine him to the pit of

endless despair for the selling of his birthright and the same folks generally applaud the lying, deceitful, "heel-grasper" to the skies. There is something about us that always wanted fair play, but that manner of doing and judging folks lies deep in the human family and one don't need to go far to find it. We see the same manner of getting hold of the wrong handle in the case of the drunkard; there was a time when he was a light-hearted boy, innocent and free. He had a right to be free, a right to be happy, a right to be respected, a God-given right to his manhood, but the "Heel-grasper" was in the land, his brother wanted money and would deprive him of this all in order to secure it. So the trap was set and the saloon opened. "He is a fine fellow, come have a drink." And by and by when no longer able to curb his appetite he sells his birthright, honor, home, all. Kick him out now, he is only a drunken sot, or send him home crazed with rum to beat the lives out of his children and cut his wife's throat. So his blessing is stolen by the saloon, and who, pray, runs the saloon? Why, the owner; and who gives the owner his license? Who makes the selling of that liquid

damnation as legal as the preaching of the gospel? Why, the voters of the land. Ah! we are getting to it now. The people then voted for that saloon, voted that that man should be robbed of his blessing, his right to be happy and his family a right to live. By their votes they put the stuff where he could get it and now curse him because he *did* get it. He is only a drunken sot, lock him up; he cut his wife's throat while intoxicated; the brute, hang him, send him to the chair. What for? He himself sold his birthright, had no business to do so and he don't deserve anything. Well, that may be your judgment but there is a God who knows who the "Heel-grasper" is. The drink seller and the drink voter; what a damnable farce for God to look down on. A man who gets down on his knees at the family altar and prays for "Thy Kingdom Come, and Thy will be done on earth as it is in Heaven" and gets up and goes and votes for the continuance of the rum traffic, and that is what you voted for when you voted for the party whom you knew was sold to the liquor interests. You hypocrites, you can look with disdain on the poor drunkard but you will cry before you find God, and you will learn

that there is much for you to face and confess before you find peace.

For example, look at the way and manner in which a girl who has been betrayed by some young man, who under false profession of love and affection takes from her that virtue, that with which God has endowed her, and then turns from her and leaves her to bear the burden of reproach and scorn. How does the world view the case? You know without my writing it down. The girl is turned out of doors, spurned by former friends and in many cases driven out and kicked farther down the road towards hell; driven out by the ones who have professed to be her friends, forsaken by the one who robbed her of her "Blessing," she is driven to privation and want or to a life of shame; nobody can see any good in her and only now and then can there be found, even among the ranks of God's professed followers, those who think she even has a soul to save or is worth any trouble or endeavor to redeem her. Her birthright to a life of purity, happiness and heaven is gone. She sold it, is to be blamed entirely for the whole transaction and she only is to be blamed while the selfish, deceit-

ful, cowardly, "Heel-grasper" is taken up and fondled and invited into homes and society and petted and forgiven, and not only homes are opened but heaven's door is thrown wide for his entrance by many who offer him a place and look over his wrong doings. The theft is forgotten, the thief is forgiven and with a profession of love that, were it possible, would make an angel sick with disgust, the story of the reception of the Prodigal Son by his father is quoted and out comes the robe, the fatted calf is killed and the rejoicing takes place, but the one wronged, the one stolen from, that poor, lonely heart, breaking with sorrow and "crying out with exceeding bitter cry," "hast thou not reserved a blessing for me?" is turned from and left to suffer and to die.

You say such is the way of the world. Well, we will agree to all that, but sir, are God's people of the world? Do they belong to the world? Are they supposed to think and act and do as the world does? We are not overdrawing the picture, but on the contrary confess our inability to paint it as it is. Some years ago, while conducting evangelistic services in the town of a northern state, we were called to the window by the

brother in whose house we were being entertained ; passing down the street was a young man, surrounded by a bevy of high school girls and they were laughing and chatting with him in great glee. My friend said :

“Take a good look at him and allow me to tell you who and what he is. Some time ago here in the village, under the promise of marriage he deceived a motherless girl and robbed her of her virtue. When it became known to her that she would become a mother she went to him for the fulfillment of his promise and professed love. He spurned her and gave her advice which, in trying to follow out, resulted in her death. She was turned out of doors, spurned by those who had professed friendship and found shelter only with a very poor woman in the lower part of the town. She lay and suffered some days and not one woman in this town had enough of the grace of God in their hearts to go to her and they let her lie there and die, but the young man moves in the top society of the place.”

We stared at the crowd of girls, who were laughing and chatting so gleefully with him and we asked, “Don’t they know?” “Yes, everybody

in town knows the circumstances." That night from the pulpit we said that on the judgment day Jesus would call to the Christians(?) of the town and aid them to remember their actions regarding that poor child and would say unto them:

"I was sick and in want but ye came not unto me."

But it is the way that judgment is passed these days. Not many can find anything good in the Esaus but to hurl them to perdition while the Jacobs, the "Heel-graspers" are applauded. The birthright was Esau's by birth. Had Rebekah kept her hands off and Jacob been a true man instead of the deceitful liar that he was, God in His own time and way would have brought about the change, in a manner helpful to all interested.

That poor girl was born a virtuous girl and had that Sleuth-hound of hell been a true man instead of what he really was, in due time she could have been happily married and been honored and respected. But no, the "Heel-grasper" was there and she was lied to and her blessing stolen. We make no excuse for her sin; neither can we make any excuse for Esau selling his

birthright for the pottage, but we do believe that there is as much hope for the one sinned against, as the one committing the sin. True, while a girl could never get back the virtue she once had, no more than Esau could get back his birthright that he had sold, yet, Bless God, there is a blessing for the broken-hearted. Isaac did have a blessing for the heart-broken Esau. Have you read it?

“Behold thy dwelling shall be the pastures of the earth and of the dew of heaven from above—and it shall come to pass when thou shalt have dominion, thou shalt break his yoke from off thy neck.” (Gen. 27:39-40.)

Bless God forever! The fatness of the earth and the dew from heaven with the yoke broken is not to be despised, and if these were the only promises in the word, they are enough for us to say to that broken heart:

“There is joy for you yet; you can have a plenty without going deeper in sin. You can have the dew from heaven and the yoke that was placed upon you shall be broken and you can go free.”

Hallelujah! Bless God, there is a blessing for you.

Some years ago I listened to Bishop Taylor as he stood up in a carriage and preached to a crowd of men on a street corner of a mid-western city. That white-haired warrior of a thousand battles stood there and preached, taking for his subject, "Jeremiah in the Dungeon," and told how God could save in the most helpless cases. A day or two following we listened to a young man speaking from the same corner, and he was telling the crowd that they never could get over the effects of their sin and wrong doing, and then he illustrated it in the following story. He said, "A father one day called his truant and wayward son to him and giving the son a hammer and some nails, said to him, 'My son, whenever you do anything wrong I wish you to drive one of these nails in yonder board on the wall.' The son thinking he would be smart, soon came to the father saying, 'See father, I have driven all the nails in the board on the wall.' The father seemed sad, but said to him, 'Now my son whenever you do anything right I wish you to go and pull out one of those nails.' The son was sorry

for the pain he had caused his father, went on his good behavior, and after a time came again to the father, saying, 'See father I have pulled out all of the nails.' 'Yes, I see,' replied the father, 'but my son there are the holes, the marks of thy wrong-doing! What will you do with the holes?' And thus said he is your life; you may turn about from your wrong-doing but the marks will always be there. The holes will always show. We listened to hear no more but turned away saying to ourselves, that we had something better to offer to sinful men and women than that. A gospel that was a million of leagues beyond that sort of thing. Being a carpenter by trade, we thought of how many times we had taken material with checks, split, or nail holes in it and fixed it up so the splits or holes could not be seen; and then we thought of that Nazarene carpenter who trod the shores of Galilee, who took some old boards, (Ignorant fishermen) full of splits and holes but planed and dressed them up until not a check or hole could be detected. We thought of Mary Magdalene and her cure, and our mind wandered from one to another who had come to that Great Physic-

ian and though battered and bruised by the fall, yet He had wonderfully healed them, until the sharpest eye could not detect where the bruises and sore spots had been now made whole. They had found out that though they had been in the ranks of those who had "sold their birthright," yet He had a blessing for them still. They seem to now be feeding upon the fatness of the earth, and the very dew from heaven seemed to rest upon their brow and the yoke was broken; the Lion of Judah had broken every chain; Hallelujah to the Lamb!

CHAPTER IX.

A FATHER'S PARTING BLESSING.

And Isaac sent Jacob away.—Gen. 28:5.

The 28th chapter opens by saying: "And Isaac called Jacob and blessed him and charged him and said unto him, thou shalt not take a wife of the daughters of Canaan." Turning back to the 33rd verse of the 27th chapter, we read that when Esau came in and Isaac discovered it was Jacob whom he had blessed he "trembled very exceedingly," and said, "Who? Where is he that hath taken venison and brought it to me and I have eaten of all before thou comest and have blest him; *yea and he shall be blessed.*"

"We wish to call the reader's attention to those words we have emphasized. Isaac well knew that since he had given Jacob the blessing he could not take it away from him.

Dr. Adam Clarke says:

"When Isaac found that he had been deceived by Jacob, he would have cer-

tainly reversed the blessing if he could ; but as it had been conveyed in the proper *sacramental* way, this was impossible. 'I have blessed him,' said he, 'yea and so must or *will* he be *blessed*.' Hence it is said by the apostle, *Esau found no place for repentance. No change of mind or purpose in his father, though he sought it carefully with tears.* The father could not reverse it because the grant had already been made and confirmed. But let the reader observe that ; this had nothing to do with the final salvation of poor, outwitted Esau, nor indeed with that of his unnatural brother."

Esau would not be shut away from God because Jacob had lied to their father nor would it insure Jacob's salvation because Isaac could not reverse the bestowed blessing. The blessing bestowed must so remain ; so when Rebekah had succeeded further in her plans and gained the consent of Isaac for Jacob to go away, Isaac calls Jacob to him and really blesses him. We have known of folks who have said that verse was

proof that Jacob had repented and confessed to his father before sending him away. We do not believe it so teaches. There is not a word that would give us the slightest idea that Jacob was sorry for what he had done. No doubt Rebekah had acquainted Isaac with what the Lord had said to her, regarding the elder serving the younger, (See Gen. 25:23) and added to that was the fact that he had innocently bestowed the blessing upon Jacob and that he could not reverse it. Now Jacob was going away and he may never see him again (Gen. 27:2) he willingly blesses him and sends him away. Some argue that it was God leading in all these transactions, to bring about the fulfillment of His own plans. We might just as well say that it was God leading Saul of Tarsus in his awful persecution of the Christians prior to his conversion. He said, "being exceedingly mad against them I persecuted them even unto strange cities." There are thousands of cases of young men in this land who lead wicked lives often deceiving their parents but afterwards have been soundly converted to God and some of them are now preaching the gospel. The writer

of these lines is one of them. We might just as well say that God was leading those young men in their sins and recklessness as to say that God was leading Jacob in his deviltry.

We know of an instance where a young man wanting to get away from a certain locality, went to his father for financial aid. He informed the father of the opportunities he would have in the new country, but he did not tell his father all the reasons why he wanted to get away. Because that young man afterwards was converted and is now preaching the Gospel, should we stand up and preach to the world that God was leading that young man in his deception with his father in order to gain the consent and blessing (i. e., financial aid) from his father to go? He not only got a blessing but that father knelt down and prayed for him before he left home. But does that give us license to proclaim to dying, sinful, hell-bound humanity that God was leading in all the trickery and deception that was practiced in order to make certain the ends he desired? If so, then it must be God leading tens of thousands of young men today in their sins and deceptions. What an incentive to young

men to cause them to leave off their wild career! What an inducement to draw them from their wickedness! We do believe that God saw all and allowed Jacob to proceed just as he did, and while Jacob finally found the way of truth and righteousness yet he was now sowing a crop that he would reap in tears. God could and we believe would have brought about the promises he made to Rebekah in His own time and way, without sin and deception. He promised the father of the writer of these lines that his baby boy then less than one month old, should one day preach the Gospel, but the same God did not lead us in our sinfulness that led us away from home, though in leaving home we finally arrived at the place where we were saved, sanctified, and called to preach the story of God's love for a lost world, and His power to save from sin. We do not believe in such a perversion of the truth nor of such a construction being placed upon the goodness and mercy of God. Jacob was a rascal at heart and by nature, as can be seen in his actions. He would stoop to anything to further his own selfish ends. He succeeded in partnership with his unprincipled mother in having his

father bless him and send him away. We wish the reader to bear in mind that it was his father Isaac and *not God* who was pronouncing the blessing at this time. Jacob knew all about the scheme that his mother had invented to get his father to send him away. When he gets to the place or places himself in the proper attitude God will bless him in no uncertain way, and will record it in language that will leave no doubt as to that fact. And thus he will do for every soul that will meet His conditions.

Before closing this chapter, we wish to call the attention of the reader to the last words of Isaac to Jacob:

“And give thee the blessing of Abraham, to thee, and to thy seed after thee; that thou mayest inherit the land wherein thou art a stranger which God gave to Abraham.”

The promise was made to Abraham that the covenant God made with him was also for his seed, and that they should inherit that land. (See Gen. 17:7-8.) It was spoken of again at the time Abraham put Isaac on the altar (See Gen. 22:17-18). When the servant was at the home

of Rebekah asking for her to be Isaac's wife he said,

"I am Abraham's servant, and the Lord blessed my master greatly; and Sarah my master's wife bare a son to my master when she was old and unto him hath he given all that he hath."

(See Gen. 24:34-36.) Thus we see the blessing coming down to Isaac. The Lord told Rebekah that the elder should serve the younger. And the Lord said unto her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels. And the one people shall be stronger than the other people, and the elder shall serve the younger." No reader of the Scriptures, we think, would doubt that Rebekah had informed Isaac of this so that when Isaac discovered that he had bestowed the blessing he intended for his eldest son on the younger, and that blessing having been conveyed in the Sacramental way could not be reversed. He now adds the Abrahamic blessing in his parting words to Jacob. How Jacob's mind would have been filled with these things as he hurries out and away, out of reach of his angry brother. Had

he had the principles of an honest man, or even been sorry for his wrong doing, he would have gone to Esau and expressed his sorrow for his actions, but not he. He is Jacob—a cheat, liar, supplanter, a selfish “Heel-grasper.” He was born with that nature in him and it will assert itself wherever he is and in whatever he does until it is overpowered and removed by divine grace. Thus it is with the human family today. That selfish, self-seeking, “Heel-grasping,” spirit can be seen everywhere. It will reign in and ruin the lives of men until overcome and removed by the power of God. Jacob was all that his name implied. He looked upon these things from a commercial standpoint. “Sell me this day thy birthright,” he had said to half famished Esau. “I am Esau thy first born,” he unblushingly replied to his father, and he will stoop to anything to further his own selfish ambitions. As his father pronounces the Abrahamic blessing upon him, with no sorrow for his actions, he starts upon his journey. We have not the slightest doubt but his mind is full of these things. There is not one word in the Scripture that would indicate that sorrow for what he had

done was even in his thoughts. He knew that the inheritance of the land was in that covenant. His father had told him as much, and with his mind full of what will naturally come to him as a result of having obtained the blessing, with no sorrow for his conduct, and with no thought of righteousness in his mind he starts on his journey from home, and from the presence of his aroused and angry brother.

CHAPTER X.

A DREAMY EXPERIENCE.

And he dreamed.—Gen. 28:12.

I read in my Bible where God says: "If we confess our sins He is faithful and just to forgive us our sins, and (something to follow), cleanse us from all unrighteousness." (I John 1:9.) Much, in fact, the greater part depends on whether or not we confess our sins, but there is much that lies under the surface of the declaration that many do not seem to see. When Zacchaeus slid down the sycamore tree and met Jesus, who offered to go home and dine with him he said:

"If I have taken anything from any man by false accusation, I restore him four-fold. (Luke 19:8.)

That was confessing his sins and making restitution for the same with a vengeance worthy of imitation. If we confess our sins—well, who to? Why the one sinned against, of course. What good to go to God for forgiveness when right

there in my reach is someone I have wronged, and I fail to go to them and straighten up what lies in my power to do? If I have lied about and defrauded my brother; what use for me to ask God to forgive me when there stands my brother, easy to reach, and I refuse to go to him and confess or righten the wrong? I might as well cry to the rocks for forgiveness. "Except ye repent ye shall all likewise perish," said Jesus, and "Godly sorrow worketh repentance." Sorrow for what? Sorrow for the sin committed, of course. How sorrowful? Enough to go to the one sinned against and confess the sin. A repentance that does not make one sorrowful enough to go to those whom they have wronged and straighten matters the best they can, is a sham and a delusion of the Devil.

"And Jacob went out from Beer-sheba and went toward Haran." (Gen. 28:10.)

Not a sign of repentance, not a word to Esau, not a word that would give us the least idea that he was sorry for what he had done. One thing he knew full well, that Esau had threatened to kill him for his dishonesty, and through the de-

ception of his mother he had been permitted to go from home by his father's consent. "He came to a certain place and taking a stone for a pillow he lay down to sleep and in his sleep he dreamed."

Please keep in mind the fact that he was running for his life and the cause for it, and you will better understand what follows. Read the dream, word for word, as it is given in the Book.

"And behold, a ladder set upon the earth and the top of it reached Heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it and said, 'I am the Lord God of Abraham, thy father and the God of Isaac.'
(Gen. 28:12-13.)

The Record does not say, *thy* God, and then follows the promise he was to inherit the land; his seed was to be as the dust of the earth; the promise made to Abraham being in it, and the promise to keep him and bring him again to that land. He was fleeing from his brother whom he had wronged and who had threatened his life; naturally his personal safety would be uppermost

in his mind. He dreams that his life will be spared and that he shall come to that land again, but that account goes on:

“And Jacob awakened out of his sleep and said surely the Lord was in this place and I knew it not, and he was afraid.” (Gen. 28:16-17.)

Why? “How dreadful is this place.” Why dreadful? Why was he afraid and why was the place so dreadful? Go to someone who once lived a wicked life and ask them how they felt the first time God revealed their true condition to them, or they came in contact with the supernatural, and they will tell you *they felt afraid* and wanted to get out and get away from that place. We have been told how sorry Jacob was here for his wrong doing, and that he was leaving home and making this journey according to the commands of his father, but those same teachers are very silent regarding the way and manner in which Isaac’s command for him to go was brought about. We ask the reader to turn back to Genesis and read the 27th chapter beginning at the 41st verse:

“And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart. The days of mourning for my father are at hand; then will I slay my brother Jacob. And the words of Esau her elder son were told to Rebekah, and she sent and called her Jacob her younger son and said unto him: Behold, thy brother Esau as touching thee doth comfort himself purposing to kill thee, now, therefore my son obey my voice; and arise, flee thou to Laban my brother to Harran; and tarry with him a few days, until thy brother's fury turn away, until thy brother's anger turns away from thee, and he forgets that which thou hast done to him; then I will send and fetch thee from thence. Why should I be deprived also of you both in one day? And Rebekah said to Isaac. I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth such as these which are of the

daughters of the land, what good shall
my life do me?"

The very next verse states that Isaac called Jacob and told him to go to Padan-aram and get a wife. Stress is laid upon the command, but how silent those teachers are on the deception and abominable way in which that command was secured. And Jacob knew how it had been brought about, and as soon as Isaac said go he was off. Whether he would have obeyed with the same promptness had not his life been in danger, we will allow the reader to judge. We very much doubt it, for a son who would stoop to the deception, treachery and dishonorable means that he had been a willing partner in with his two-faced mother in order to bring about the command, would not be likely to rush off to obey any command that might be given him, that would cause him very much trouble or discomfort, but his life was now in danger, and he left at once. We have been told that he was sorry and in distress and that he prayed that night before going to sleep, and that he felt easier after his praying and slept sweetly all to which we reply is nothing but assumption, clear and

simple. To a casual reader, Gen. 35:3 might be taken to convey such an idea, but a careful examination of that verse and its context by an unprejudiced mind will prove that it does not bear any such meaning, as we shall see when we get to that part of his life.

Again we are informed that the ladder meant prayer and the angels ascending and descending meant his prayer hereafter was to go up. Nowhere in God's word has it yet stated that he had yet become a man of prayer or had ever prayed. Jesus told Nathaniel that he (Nathaniel) should see the "Angels of God ascending and descending upon the son of Man," (John 1:15) but we fail to see any connection of that statement to this lying, runaway "Heel-grasper." So far as the promises that he dreamed God made unto him, we know that God is continually holding out rich promises to many who do not accept them. God made many promises to Israel that were not received because they failed to comply with the conditions. Again they would receive benefits of those promises years after they had been made when they finally obeyed. There was great promises made to them regarding the

goodly land but they failed at "Kadesh" and wandered thirty-eight years in the wilderness before they entered the promised land, and became partakers of those promises.

Again stress is laid upon the vow of Jacob to give his tenth unto the Lord. We have only to point to the hundreds today who under conviction have joined the church and started in to give of their means for its support and while many have loyally gave of their means according to their promise, yet they continued in an unregenerated state, and when driven to the wall under clear, close, plain preaching, have acknowledged their condition, made confession and have been gloriously saved even as Jacob was in later years. In Gen. 29:1 it says that "Jacob went on his journey." In the margin it reads "Lifted up his feet," and some have gone so far as to say: "No young convert ever went bounding and tripping on his way with more joy than he did." Because we believe this whole transaction has been strained, and made to be a type of the great work of the conversion of a soul to God when there has been no sorrow shown, nor the slightest sign of repentance for the great

wrongs done, thus lowering the standard, and belittling that all important work. After years of thought and prayer, and the request of many friends, we have felt it would please and honor God for us to write what this book contains. We believe that the actions of Jacob, and his life, as we shall discover are not the actions of a man of God, but that of a scheming, selfish man, willing to stoop to any trickery to further his own ends. We repeat this has been held up as Jacob's conversion, and as such, a type of regeneration; but what a standard it is. Read again his words as he awoke frightened in his dream, "Surely the Lord was in this place and *I knew it not.*" To those who would contend that this was a type of conversion we would reply, yes, it is a good type of a great many of the *so-called* conversions of today. Truly like Jacob, they can honestly say, I knew it not, and they don't know it now either. They have such vague dreamy experiences that their testimonies are anything but positive. They have nothing distinct to testify to. They have never wept over their sins. They may have wept on account of some touching incident the preacher related, but to feel that

awful consciousness of sin, that dark black cloud of condemnation that settles down over a soul, aroused to the sense of its guilt, until life seems to have lost its happiness, and they are afraid to sleep for fear that they would wake up in hell; they are strangers to anything of the kind. To feel that heavy burden on their soul, to realize their lost and undone condition, they never have, consequently they do not know when the burden rolled away or *when God came* and spoke peace to their troubled breast. We believe that it is impossible for a soul to find God until it first comes to a realization that without God it is not only lost now but forever lost; that without Him there is absolutely no hope either in this world or the one to come. The book says "Jesus came to seek and to save that which was lost." He said, "Except ye repent ye shall *all* likewise perish." And the first step towards repentance is a "Knowledge of Sin" or a sense of a lost condition. We do not believe a soul will repent until it first attains the knowledge of its lost condition. This experience thousands who make a profession of salvation have never had, consequently there has been no deep sorrow for sin, therefore,

they know nothing about that marvelous change that comes to the soul when it is "born from above," or as we say regenerated or converted to God. Like Jacob they have to say, *I knew it not*. On the other hand go to a soul, who like the "Prodigal Son" came to himself. You will find that there came to that soul an awful sense of its real condition, of its unworthiness, of its lost estate; that the sense of its lost condition settled down like the "Pall of night." Sins rose mountain high, conviction strong and deep took hold. David said: "The pains of hell gat hold on me." Ask that soul for its testimony and it will tell you how it began *seeking* after God. How sins were confessed and wrongs made right, and in deep contrition and prayer it began calling on God for succor and help, meeting conditions as it came to them, letting go of sinful things, and abandoning sinful ways, giving up and making full surrender of all until with one last appeal it threw itself on God's mercy, and quicker than it can be expressed how it was done the light broke in and it *knew that God was there*. *Knew* that he had answered, *knew* that it was saved. Glory be to God! No

dreamy vague experiences there, no saying like Jacob, "God was there and I knew it not." What a standard to hold up before a lost and perishing world as a type of that mighty work of God, i. e. the regeneration of a soul from sin and death, is the dream of Jacob! If this was where he got converted he certainly would have a testimony. If this was his conversion; then *all* his sins—those lies, that stolen blessing, and his base deception to his old father, all would now be forgiven, all gone. When God pardons, he does not do it by piece-meal; he gives a clean bill. Every sin that the soul has committed up to that time, the very moment the pardon is bestowed is forever put away. If Jacob was converted at this time, then all that black past was wiped out, and forgiven. Now Jacob stand up and give us your testimony. Let us hear your experience. There will be countless thousands who will come after you, their inborn carnal natures will, in response to the Devil's temptations, lead them into sins as black and awful as yours, and we want to point them to an example of how to get rid of their sins. They tell us that you got converted here in a dream and we want

to hear how it was, and how you got rid of that awful experience. Come on now, stand up and tell us how it happened.

“Well, friends, I was running away from my brother. I had cheated him out of his birthright, and I had told the most barefaced lies a man could tell. I even put the skins of animals on my neck and wrists and went in and deceived my blind old father, he drew me to himself, felt of me, kissed me, blessed me, and I lied to him five times in that one conversation. I cheated my brother out of his blessing in the same transaction, and when he got angry at me and threatened to kill me, mother fixed up a plan and deceived my father and got him to send me off to my Uncle Laban. I knew at the time father was giving me his parting blessing, that mother had worked the scheme all right, and that father was doing just what we want him to do, but he does not know the real truth about it but the plan worked and I skipped out.

Had I remained Esau would have killed me. I traveled hard and fast all day yesterday. I did not fix up matters with Esau, but as soon as father said go, I started. Esau was awfully mad and I hurried away. I was quite tired last night and lay out on the ground, taking a stone for a pillow, and what do you think; I laid down a lying, theiving, selfish, "Heel-grasper," and without any repentance, or confession, or sorrow, or anything of the kind, God forgave me of the whole record. *God was there and I knew it not.* Oh! I was so wonderously converted and I did not know God was there to do it. Why friends, I was not even asking him to do it, He just came and did the work, and "I knew it not." I was the biggest liar in the land. No one in Beersheba told bigger lies than I did. In spite of my voice I made my blind old father believe I was his "first-born." I was so dishonest and selfish and cheated my brother until to save

my life I had to leave home, and last night when I went to sleep I was a liar, a cheat, a supplanter, a heel-grasper, but when I awoke I was a man of God. God was there and converted me, *and I knew it not*, and if you are a liar and a cheat, just go to sleep and have a dream and while you won't know God is there, yet all your sins will be forgiven when you wake up." Is that not a beautiful testimony? How much that sounds like God's "Turn ye, turn ye, for why will ye die?" Or John Baptist, crying "Repent ye, for the Kingdom of Heaven is at hand," or Jesus' own words, "Except ye repent ye shall all likewise perish," or Peter or Paul, or in fact any Fire Baptized man with the Holy fire of God burning in his soul. But says one, Jacob was sorry, that night and prayed. *The Bible does not say so*. Not one word that can be made to say he was either sorry or that he prayed. Some do endeavor to make Gen. 35:3 mean that he was here sorry for his sins, but *that verse does not say he was sorry here for his sins*, as we shall see when we get to it. That he dreamed, and that he saw in his dream all that he said he did,

we do not question for one moment, but that he was here converted or that his life afterwards so proved, or that the whole transaction is a true type of Bible regeneration, or what we understand as the conversion of a soul to God we do not believe. Jacob receives *no blessing* here at this time. He said God was here and *I knew it not*. The idea that a man as wicked as Jacob was, could have his sins all forgiven and he not know it. He makes no confession of his condition whatever, and instead of his having an experience of joy and peace, the Bible says "He was afraid and he said how dreadful is this place." Go to that soul there, that has just received a pardon for its sins and as sure as there is a God in Heaven, you will find that soul happy and neither afraid nor thinking the place dreadful, where it found God. On the other hand, go to the man, who being steeped in sin, and let God suddenly manifest himself, and not only will that man be afraid but the place will seem dreadful to him; we have seen faces turn as pale as death and have seen men fairly run from the place under such circumstances. But we will further study his actions in connection with this dream in another chapter.

CHAPTER XI.

AND JACOB VOWED A VOW.

A bargain maker.—Gen. 28:20.

He called that place Bethel, the *house of God*, and he was frightened and well may he be frightened. What a record he had left behind him, and fleeing from his sins he meets with the unexpected. Many a man has come into a meeting and God has flashed the truth on him until frightened he has wanted to run. But listen to the heel-grasper, trying to drive a ninety-nine cent bargain with the Lord.

If God will be with me and *keep* me in this way that I go and will give me *bread* to eat and *raiment* to put on so that I come again to my *father's house in peace*, then (after all the above has taken place and I get back) "then shall" (future tense) "the Lord be my God—and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:20-22).

If ever there was drawn a picture of a bargain-making Jew you have it in this. See him, looking out for his own skin, wanting proof that he will have plenty to eat and plenty to wear, be taken care of in his present Journey (running for his life) and allowed to go back to his father's house in peace (conscious that Esau is back there and has threatened to kill him after the father is dead.) *If* God will do all this *then*—after he has been clothed and fed and allowed to return safely—*then* he will serve the Lord. Not one word about his parcel of lies, not one word about his deception, not a line about his dragging the name of God down in his miserable conduct with his father; not a hint of it, but thinking only of his present safety and temporal welfare he undertakes to drive a bargain. Not a sign of repentance, and sir, this has been held up over this land as Jacob's conversion. We say it has and as Jacob's conversion thus, a type of regeneration. Is it to be wondered at that the unsaved sneer at religion? Brother, is this the kind of conversion you had? Does God save by *If*s? *If* God will give me all I can eat and prosper me and keep those I have wronged

from disturbing my peace—*then* I will serve him. Is that the way you preach to sinners? Is that the kind of a standard you hold up for the unsaved to go by? If such preaching as that is not enough to cause a jubilee among devils I don't know what would. *Five times a liar, a cheat, a deceiver, and not one sign of an admission*; but a selfish proposition from end to end. Esau certainly spake the truth when he said, "is he not rightly named, Jacob?" (Heel-grasper). Had there been a confession of his wrong doing, or a confession of his own condition we might have some ground on which to build, but there is not a word as to that. Do you mean to tell me that man can go to the depth that Jacob had gone and then without as much as an admission of his wrong-doing find salvation? Had he faced about and settled up with his brother or even offered to make some sort of restitution we would then have some grounds for holding this transaction up as the place of his conversion or a type of that wonderful experience which we could point to as his justification, but not an act or a word, but on the contrary more bargaining and schemeing. In an early chapter we said

we had heard sermons on Jacob but never one that to our mind seemed right. They, one and all had this as Jacob's conversion. Some of those sermons were preached by men who were preaching before we were converted to God.

Is it to be wondered at that when the first work of Grace is so belittled and the standard so let down by the preaching of such examples, as a type of that wonderful change that takes place in a human heart, a work that takes men out of all worldliness and makes them walk and talk like the Master, that the unsaved sneer and scoff? I think every holiness preacher in the land will agree that the disciples had been converted when Jesus was praying for their sanctification for he told the Father that:

*"They were not of the world even as
he was not of the world."*

Compare that standard and those men who had left their all, to this lying runaway, bargain-making, heel-grasper. Is it to be wondered that, in many of the camp-meetings in the land where the theory of a second work of grace is taught, a good sound Bible sermon on repentance will bring a lot of people to the altar who have been

testifying even to being sanctified wholly? We pray God to burn this truth down deep into the hearts of all who may read these lines. When the Holy Spirit flashed this truth upon us we trembled to proclaim it. We said, "Why Lord, this will be a flat contradiction of the preaching of men who were preaching before we were converted; of men whose desires and intentions and consecrations to thee we have never for one moment doubted; men whose lives we admire and whom we love and whose opportunities have far exceeded ours, and how can we take such a decided stand against their explanations of this transaction? But sir, as God has planned out our field of labor until, on both sides of the Atlantic we have found such great numbers who, under the plain preaching of the Bible standard of repentance and regeneration have come tumbling down at the altar, under the deepest kind of conviction for sins, bad, black and soul-damning, that had never been fixed up or even an attempt been made to do so and yet professing to have been converted under Brother So-and-so's preaching and now confession that these things had never troubled them, and they

had been going on all the while supposing they were right; I say this sort of thing has been piling up on us until we have felt we must do our best to put the standard of the "New Birth" where it belongs. Is it not a fact that the first work of grace is sadly belittled and the standard of the regenerated life dropped to an exceedingly low plane, by many today who are endeavoring to show by the Scriptures that they teach a second work of grace? The Scriptures *do* teach a second work of grace but, bless God, there is no need to let down the standard of the first work to make room for the second. Say beloved, we find there is much difference in preaching *about* holiness and *preaching* holiness. It is one thing to proclaim the *theory* of holiness, but quite another to preach holiness itself. We are quite well aware of the storm of criticism we are liable to bring down on our head, but for the truth's sake and for the sake of the Gospels we can afford to let it come; and if it does there are some blessed promises of a reward; Mark 10:20-30. This lowering the standard of the regenerated life, to our minds, has caused much trouble. It sets up a standard in the

lives of many professors that is far beneath the truth. It gives the unsaved a wrong idea of God's pardon. They see those who profess to have been converted, (even giving the time and place when the supernatural change that is wrought by the power of God in the lives of converted men, was supposed to have taken place) and see not the fruit of such a change; they know much of their wrong-doing before and there is no effort to make these things right and they wonder what good was accomplished. Again they see people who profess to have been "born again" or converted or regenerated still going on with their old practices; consequently they have no confidence. Again, lowering the standard of the first work lets down the standard of the second work and that opens up the way for a third work, and in comes all manner of hurtful teaching and many well meaning people are misled, sidetracked, and many of them ruined; but of these we will have to do with farther on.

There is not a line of Scripture that we can see that would give us any idea that Jacob was sorry for his sins, or that he was willing to make

restitution for them. He was afraid and tries to drive a sharp bargain and then says "of all that thou shalt give me I will surely give thee the tenth," like many today who base their religion on what they give. Neither is there a line or a word that he received a *blessing here at this time*, and if he had, would he not have turned immediately to the settling of his wrongs?

You who may read these lines, what about your conversation and what about your past? Is there an Esau somewhere, some brother whom you have wronged and in spite of your profession, thus far have failed to see your brother and settle for the wrong? Or to send to him and offer to settle? If there is, don't you suppose God, who saw your wrong doing knows it? How can those whom you have wronged have any confidence either in you or in the God you profess to serve? You may have been frightened when God flashed the truth before you, and so was Jacob frightened, and the account says, *he was afraid*, and he made a vow and in after years alludes to it as when God appeared to him, but in the whole narrative not one word of regret, nor a sign of repentance can be found. God

has suddenly revealed the true situation to the startled soul of many a man, who made vows and promises, but who, though he may have joined church never repented, nor endeavored to make his wrongs right, though he made a profession of religion. Some in after years have been aroused to their true condition and really and truly repented and righted all the wrongs they could and have been saved, while others have never been aroused again, nor repented, nor tried to right the wrongs of their past lives. No doubt many of that class have died and gone to spend their eternal night in sorrow and woe, and forever will reap the fruit of their lives, the harvest of their own sowing. While others are still alive, but still unsaved. Oh reader! I pray you, be sure that you have everything straightened up that lies in your power to do.

If God in his goodness has revealed the truth to you, don't run any risk by procrastination, but attend to it now. While God allowed Jacob to go on, yet there came a time when he had to face his wrongs and it was harder then. God did not justify Jacob in his wrong doing, though he allowed him to proceed on his way; neither does

he justify men who fail to repent these days though he allows them to proceed, yet the settling time will come, sometime, somewhere.

CHAPTER XII.

LABAN'S CUSTOM.

It must not be so done in our country.—Gen. 29:26.

“Whatsoever a man soweth *that* shall he also reap” is one of the declarations in God’s word. It is as true now as ever. It has always been so. Jesus said that Heaven and earth would pass away but his word would never pass away. The wrong doing of a man’s life will overtake him sooner or later. We were told of a certain public road in an Eastern state over which a son led his old father to the poor house and in due time was led by his son over the same road to the same institution, and that had gone on and over the same road for four successive generations. We have often wondered what must have been the state of their minds as each in turn was being led by their own son, when they would remember the time when they led their old, white haired, trembling father, over the same path; and as they would watch the retreating form of their son, he whom they had dandled on their

knee and watched over so earnestly when nigh unto death, retreating off down the road, leaving them in their loneliness, sorrow and helplessness, what an opportunity they would have to go back and view their own past.

Less than twenty miles from our former residence there lived a man who gained his wealth by questionable means and to keep it from being taken from him he placed it in the hands of his married son and went to make his home with them. The old man became childish and feeble and goaded on by a selfish wife, the son placed the father in the poor house. In time, the son became involved and to save his property placed it in the hands of his son. Great changes were made in a few years, and one day, that son led his father to the poor-house and left him with these words, "There, you keep Grandfather company." Then came the "reaping time." If we deceive others we are sure to be deceived ourselves. Abraham misrepresented his wife. "She is my sister," he said, and she was his half sister but not his sister in the sense he wished to convey. It seemed to run in the family, this lying deception, for Isaac in turn lies to Abimelech,

King of the Philistines, saying Rebekah, his wife, was his sister instead. It looks like a family disease for Rebekah deceives Isaac, and Jacob lies to him also and has to leave home to save his life. In Genesis, chapter twenty-nine, we are told of Jacob continuing his journey, of his meeting Rebekah at the well, of Laban coming to meet him and his abiding one month with them. Then follows the bargain for Jacob to work for Laban seven years for Rachel, with whom he had fallen in love. In ancient times it was customary for men to give "dowries" for their wives. You will remember that Abraham's servant took along much wealth when he went after Rebekah. Jacob has nothing, so offers his service, is accepted and serves his time and then asks for his pay—Rachel to be his wife. Laban had two daughters, Leah tender-eyed and Rachel. All that is meant by tender-eyed we do not know. Some think she had beautiful eyes but we have been accustomed to hearing her called sore-eyed Leah. The story is not a new one to my readers. The feasting and drinking began. The bride, covered with the large bridal veil of those days, her face could not be seen and

not until the following morning did Jacob discover that Laban had deceived him and given him his eldest sore-eyed daughter instead of the fair beautiful Rachel. Ah! Jacob this is only the beginning; rivers of tears will flow down those cheeks of thine; that heart of yours will be deceived more than one time before you die. You began life with deceit and covetousness and it will come back to you with compound interest. You will get your pay, and that in full measure. You deceived your father, now somebody's father deceives you, and it will not stop here either.

Jacob accused Laban of his deception and Laban hides behind a custom of his country saying, "It must not be done so in our country to give the younger before the first-born." It does not matter Laban, what the custom is, you will sooner or later, get a taste of your deception also. God has said a man shall reap what he sows. There are many today in Laban's train, following customs instead of God's word, and one and all will find out in time that God has not put laws in his Book to have them broken. They may appear as trifles but Solomon wrote:

“take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.” (Song of Solomon 2:15).

It was the *little foxes* that did the mischief, and if we keep clean and pure from the little things, I trow we shall be all the more able to defeat the large ones. The Bible says for children to “honor” thy father and thy mother” but the custom these days is for sons and daughters to do pretty much as they please. God says not to take his name in vain, but I believe more than the average number of men curse and swear just as if he had not said not to do it. They will find in due time, their folly.

God has said not to commit adultery, yet the land is teeming with it. The divorce courts are more than full; and almost any and every reason that can be trumped up is given for cause for divorce; yet, Jesus Christ said:

“Whosoever shall put away his wife, saving it be for fornication and marry another, commiteth adultery.” (Matt. 19:9).

And in the same chapter when the rich young ruler came to him and asked what he should do

to have eternal life, the first thing he was told *not* to do was murder, and the second was adultery. It is quite the *custom* to secure divorces for many reasons besides the one reason Jesus gave, and then off they go and are married again as if there was no command to the contrary. Such are, according to the Bible, living in adultery, and they will find that God will see to their reaping what they sow, not only in this life but "the life that is to come." Again, it is quite the custom for many who even profess to be sanctified wholly to dress in a wordly manner because it is the fashion and wear gold and jewelry for adornment, but nevertheless *it is against the teaching of the Bible*. Many have said I don't see it and we have opened our Bible and read it, pointed out the chapter and verse and then they have said, "Well," when God shows it to me" and we wondered how else they wanted him to show it to them. Then it is in cold, plain type; they can read it with their own eyes, yet they are waiting for God to show it to them. Wonder why they don't wait that way to believe the Doctrine of the Trinity or the New Birth or entire sanctification. They see those things taught in

the word and believe them and go to seeking what is therein promised, but when it comes to laying aside the worldly apparel and getting rid of their signboards of pride that can be seen by anybody, that they have in their ears and on their fingers. No, they want something more substantial, more plain and convincing than *God's written word*. Queer isn't it? But they only expose the old carnal self *still there* in their hearts and they will insist on following customs and worldliness instead of God's word and truth. It is a needless waste of the Lord's money for which they will some day have to account. We have nothing to say to the sinner about what they shall wear, but the Bible does say that those professing Godliness should not wear those things. (I Tim. 2:9-10). Laban like, it is the custom, so on they go.

In olden days, it was nothing unusual to see a company of children in the family circle, but the custom of this day has brought about a change on that line. Instead of such a sight being the general thing, it is quite the contrary now. A large family of children is rather an unusual sight, and alas even when by *accident*

they do put in their appearance, they have the unfortunate position of being an *unwelcome child*. The custom of these worldly pleasure-loving, self-seeking, society-days is *not to have children*, though nature must be thwarted in her work and God's laws set at naught, and many hands stained with the blood of pre-natal murder in order to do so, custom must be adhered to, no matter the cost even they who are practicing such customs be professors of God's salvation.

Some time ago we were called to assist a worthy pastor whose church was a very pronounced Holiness church, both the pastor and wife professed to be in the experience. They were, so far as we could see strong and healthy, physically. They had been married several years but had no children. When we first began the meeting we noticed that the good wife had several rings on her fingers, but as the days went by the number grew less until one day she said, "Brother Williams, what do you want me to do?" We replied, "Obey the Lord." Silence reigned for a little while when she came again. There had, at the time, nothing been said regarding rings. She said, "I have taken off all my

rings but one." "So I perceive," we replied. Silence again. She was turning a plain, gold band ring around on her finger; finally she said, "I wear this one for a purpose." "Indeed?" "Yes, this is an emblem." "Is that so," I asked. "Would you kindly tell me what it is an emblem of?" "Why my marriage," she said. "Oh, sister, I do feel sorry for you indeed." "Sorry?" she asked. "Yes, very sorry that that little trinket on your finger is the best emblem of your marriage. Sister, if you will come to my house I could show you several little emblems playing about our home that would beat your emblem all out of sight." She looked straight at me for several seconds but said nothing. I knew the spirit was dealing with her. The day I left, standing on the platform at the depot, leaning on her husband's arm, her face radiant, she said, "Brother Williams, I am so glad you came. You have been used to open my eyes on several lines. If ever you visit us again I hope I shall have a more worthy emblem of my marriage than a cold piece of pride about my finger."

"I pray God that those who read these lines, will read them and instead of following customs,

in more ways than one, will *walk in the light of the Word* and the coming Judgment. Laban could follow the custom of his country and deceive Jacob, and while Jacob was beginning to reap what he had sown, yet it would have been far better for Laban, to have acted straight and honest and allowed Jacob to take his wife and go. He would have been better off in many ways. In fact it would have been better for all concerned we think, but the carnal mind was at work, and God is giving us the picture of its workings for our own instruction and profit. May all who read these lines profit thereby.

CHAPTER XIII.

STRIPED RODS OR MURDERERS MANUFACTURED.

And Jacob took him rods of green poplar, and of the hazel and chestnut tree and pilled white strakes in them.—Gen. 30:37.

We will pass over the next seven years. Laban gave Jacob his beloved Rachel and he served a second seven years for her. The two sisters were often vexed with each other. Dr. Adam Clarke thinks that it was this that caused the law to be made that a man should not take his wife's sister to wife in her lifetime. However, the second seven years have expired and Jacob wishes to depart but Laban has learned the worth of Jacob in handling cattle and wishing him to remain tells him to set his price.

“What shall I give thee? And Jacob said, Thou shalt not give me any thing, if thou wilt do this for me; I will again feed thy flock; I will pass through all thy flock today, removing from thence all the speckled and spotted cattle and all the brown cattle among the sheep and the speckled and spotted among

the goats, of such shall be my hire. So shall my righteousness answer for me in time to come." (Gen. 30:31-32).

Ah, Laban, you will have more than met your match now. Be careful how you fix up a bargain with this son-in-law. He stops at nothing to further his own ends. He deceived his blind old father, and told the most barefaced lies a man could tell, and not one sign of repentance has he yet shown. Be careful, I say. How very sanctimonious is Jacob now. One would think him to be the very soul of honor. "Thou shalt not give me anything." Ah, no, I don't want anything but say, give me the ring-streaked and spotted and they shall answer for *my righteousness*. I wonder where it has come in. I have not found an act yet that had a ghost of a shadow of righteousness in it, and yet Laban assented to the proposition and *that day* the separation was made and Laban took his ringstreaked and spotted flock and put his sons over them and set them three days travel away from the balance that Jacob was to take care of. Jacob may or may not have expected such a course for it would leave him with no streaked and spotted to begin

with and Laban seems to have the start of him on his own proposition. Surely it looks like one rogue against another, but you will find the heel-grasper equal for the occasion. Just read from the thirty-seventh verse to the end of the chapter.

Some months ago in a Holiness camp-meeting I picked up a book from the book stand and on opening it, I saw a sermon on Jacob. Being interested I turned immediately to the account of his dream and there in plain type the writer said Jacob was a different man after that transaction. Well, I wonder when and how. He was a lying, deceitful son when he left home and he had his dream and without a single sign of remorse or sorrow came on and fourteen years have not changed him one iota. If so, the Bible fails to teach it. Far and wide we have heard of Jacob's wonderful conversion at Bethel. I challenge any preacher or teacher in the land to take his Bible and turn to the thirtieth chapter of Genesis and read publicly to his audience from the thirty-seventh to the forty-third verses and then ask all who believe *that* account to be the action of a regenerated man or a type of regenerated life, to stand up. And yet, sir, how

often have we been informed that the dream episode at Bethel was his conversion. We are told that Bethel means the *house of God*, therefore it means that Jacob met God there or was converted there. We will readily agree to the definition of the word as "the house of God" and so do we agree that the building over there with a steeple and a bell is a church building called "the house of God;" and you might as well say that all who go over there and listen to the sermon are converted as to say because this place, Bethel, means the "house of God" that Jacob got converted there. I sincerely believe that one-half of the folks who "joined the church" have never been converted, or as we say, regenerated. You ask me for the proof or reason for my belief and I say their lives do not show them to have been converted and a very large per cent of the other half are in a backslidden state, and useless to God. You again ask me my reason and I reply, their lives do not correspond to the regenerated life. There is no fruit unto God in their lives. They are prayerless, powerless, juiceless and useless in a soul-saving campaign. They are church-joiners and

bench-warmers. They have been pressed to *join the church*, and they were unsaved then and the vast majority are unsaved now. I am neither fighting the church, nor endeavoring to discourage those who are honestly endeavoring to do good; I am simply stating my honest belief, arrived at, after almost a score of years' public service for God in the soul-saving business. Yes, they have been to Bethel (house of God) and it is possible that they heard something that frightened them but they were unsaved then and they are unsaved now, and their lives prove it and so does this account of Jacob from his condition. If that was his conversion, then this is his life afterwards; my Lord help us! What a picture to be held up of a man walking with God. Will my reader lay this book down and read that chapter through? True, Jacob was dealing with a man who once deceived him but *two* wrongs do not make *one* right, but only increase the wrong. But this man has a *nature in him* the God says "is not subject to his Law." (Rom. 8:7.) He got it from his mother and away back from that fall in the garden had the soul damning principle been coursing its way down

through the human family. Jacob knew something of the laws of nature, God-given laws, that perhaps we do not fully understand yet, but once before he dragged God's name down to assist him in deceiving his old blind father and now he did not hesitate to bring one of the laws God had bestowed upon nature to further his own ambitions. What a picture we have here. Just how far it will go we do not know but this we all know, the law that Jacob brings to his assistance has much to do in the human family today. We are not at all surprised that the jails and penitentiaries are increasing their number of murderers that find their ways behind the bars. Sir, many of them were made murderers *before they were born*. When the parents discovered that a child would be born to them if nature was allowed her full time and those parents deliberately planned, or tried to plan some way of destroying that child and failed, is it to be wondered that the child in after years committed the deed? True, they did not plan anything of the kind when the birth of the child was near, neither did Jacob use his striped rods at that time. Please read again this account and you will see *when*

the striped rods *were* used. Is it to be thought strange that so much killing is going on today? If you want proof of this just look about you and count the small number of children in the different homes, from the preacher's family down. Where are the rest of the children? In olden days the blessing of God upon a man was known much by the number of his children. The promise was:

"I will make thy wife a fruitful vine and thy children as olive plants around thy table."

But it is not thus these days, or rather it does not seem to be so. Sometimes two, but in many cases one, and that one often a weak, sickly little thing, and I do not wonder, for if the truth were now known as it will be known at the Judgment, perhaps the child was all but destroyed *months before it ever saw the light*. What a time it had *fighting for existence*. Its health was impaired, its constitution weakened, and it barely escaped with its life, barely lived to see the light of day. It was not the fault of its parents that it lived. I wonder what many will say and do at the Judgment when we all meet to "receive the things

done in the body according to that we have done." (II Cor. 5:10). God has said, "What we sow we shall reap;" I wonder what will that man or that woman say when at the Judgment Bar they are confronted with the little face that they never saw and *did not want to see*; when they found the little one had started their way they *killed it*, any way so far as *this* world was concerned. I believe there will be many little faces in Heaven that were never seen down here. If the average physician of this Godless-high-toned-society age would tell all he knew and of *whom* he knew regarding the propositions that come to him on these lines, what a revelation there would be; but there is coming a day when things now hidden will be brought to light. God has said so; but some come to light before hand. Now and then a physician gets to God or, is prone to be too honorable to do the killing. Again and again, have we had physicians tell us of the many applications they had received from persons wishing their services for this purpose. One physician, who is a personal friend told us how soon after his conversion he came very near backsliding by hav-

ing *his pastor* come to him with such a proposition, and that preacher, a pastor of a prominent church. An Evangelist whose name is known from ocean to ocean, informed us that while conducting a series of meetings in a large western city in the leading church of the place, had been preaching very plainly against this crime, for crime it is. Many were very angry at him and much was being said, when a prominent physician sent for him and said, all that you have been saying is true, but you have not told it all. It is worse than you have said. If necessary, you can use my name. I have had *fifty applications this month* to cause an abortion. In another city in the same state a physician told him the following: A Lady (?) well known in society, sent for the physician and explained her condition and requested that he treat her. He explained to her how very injurious it would be to her health, and that it might leave her a nervous wreck, but she insisted on the operation being performed. The physician finally said: "I will tell you what to do. Just leave matters as they are, and when the child is born just place your hand so, under its nostrils and over its

mouth, for a minute or two, and that will settle the whole matter. "My God," exclaimed the woman, "Do you want me to commit murder?" "Well, that is exactly what you are asking me to do," he replied. "Why not you do the killing as well as for me to do it?"

What drugs and inventions there are today to destroy or prevent the family from increasing; and being used by those who profess to be God's children. Yes, my God, it is worse than that, *by some who even pose and pass as leaders and teachers of a very high state of grace.* How often we have been led aside or a private interview sought and almost held our breath as the confession had been made. How often has Mrs. Williams been drawn aside, and confessions been made to her and that by those who were looked upon as leaders, and if *they* have no conscience on the subject, what must it be outside? "If they do such things in a green tree what will they do in the dry?" "Oh, the "poplar rods" that are being used today. There are certain laws, God given laws, laid down in our natures; God has provided for the increasing and the multiplying in his own way, and the command was

given in the Garden before the fall. Every natural function of the body is pure and holy when used for the purpose for which it was given, but when men and women undertake to thwart God's laws and kill and destroy that which He has ordained to life, how are they different to any other murderer?

The above may to some seem to be an exaggeration of the truth, but the God who pardoned and saved me from my sins and in whose presence I will have to stand knows that I am speaking the truth, when I say that we have had again and again those who made a profession of a very high state of grace, confess to us that for years while living married lives they had been constantly destroying that which God had ordained to life and among this number were pastors of churches and leaders of missions, and not only make such confessions but also tell us of the *very means* constantly employed to prevent conception and destroy that which God had ordained to life. What less is it than murder? If the readers of these lines thinks that God does not know, or is not displeased with those who undertake to thwart his appointed laws on these lines,

we ask them to open their Bibles to the 38th chapter of Genesis and the seventh and eighth and ninth verses and read for themselves. They might also read Romans 1-26 with profit. I say what is it but murder in the sight of God. I know that excuses can be made and they generally are made, by those who are thus guilty. Out of the many excuses we have heard, two are more given than any others. One is that to have children would endanger their life. And the other was that they had been called of God to work for Him and they could not do this work publicly and have children. To the first one we have said: They should have considered that before they entered into the marriage relation, and to the second one, that they either were mistaken in the call of God or in getting married, *for one thing sure God never called them to commit murder.* Must I sin that Grace may abound? (Rom. 6:1.) Cain killed his brother and God marked him and made him an outcast from among men on the earth. But Onan destroyed the seed that God had ordained to life and the Book says *God slew him.* Cain was allowed to live, but Onan was killed. It looks as though

God hated the second crime as much or more than the first one. If such be the case (and there it is plainly so asserted in the Book), how *must* God regard the same transaction these days, and more especially so when it is being constantly done by those who pose as leaders among God's people, and still more especially so when they have *had* light on the subject, walked in that light for a time and then went back to the *prevention* and murderous business again. Is it to be wondered at that they become peevish, fretful, impatient, easily stirred up, and don't like to sit under close preaching that makes them feel uncomfortable? There is no excuse, absolutely no excuse for their secret-sin. God cannot justify sin, and they try to find some reason wherein to justify themselves, but it is nothing but murder, and my Bible says that murderers shall have their part in the lake of fire that burneth with brimstone. If they kill that wherein is life what difference is there between them and other folks who kill? The only difference is *when* the killing is done; no difference in the crime, and when the attempt has failed and the child born is it to be thought strange that it should

show such a disposition that it does, and that it should itself become a murderer? If the parent was troubled, grieved or angry when they found they would become a parent, and endeavored to destroy it, but failed, who need wonder that when born, that child should one day raise the hand and strike down its fellow being? Just this very evening I was told the following by the minister whom I am now assisting in Revival Meeting. He said:

“He asked me to go to the scaffold with him. The crime for which he was hung was murder—murdered his own wife. He was mean and vicious. They had quarreled and she had gone across the street to her father’s house. He took an axe and smashed up the furniture and then took a sack of flour and spread it out up and down the road and went off a little way and saw her go back to their home. He ran back and she saw him coming; she ran down into the cellar and out through the outside cellar door to escape; he seemed to divine her intentions and ran

around the house and saw her running and ran after her; she caught her foot in the grass and stumbling, fell; as he rushed upon her she cried, 'Oh, Charley, please don't hurt me,' but he struck an axe into her head and started off and looking back saw her struggling. He told how he went back and how the axe squeaked as he pulled it out of her head and crossed the blow and then went off down to a neighbors and coolly told what he had done. He did not seem to be sorry for his act and wanted to sing, '*Hanging in the Old Jailyard,*' on the day when he was to walk to the scaffold."

My blood almost seemed to stand still as I listened to the account and some hours afterwards on taking up my pencil to conclude this chapter, it all came rushing up before me and I cannot help but wonder what were the actions of the parents at the time that man-child was coming into existence. That man paid for his actions on the scaffold, but I wonder if he was not made a murderer before he ever saw the light of day,

and if so, what will be the punishment of those parents, who, by their attempt to murder him before he was born, made him a murderer of another, afterwards. These laws are in nature and we cannot get away from them. What, ah what, will the Judgment reveal? Listen to God speak:

“For God shall bring every work into judgment with every secret thing, whether it be good or whether it be bad.” (Eccs. 12:14.)

But Jacob was not ignorant of this law and unknown to Laban he set to work immediately to use it for his own profit. He is the same old Jacob, cunning, keen, far-seeing, selfish and deceitful; he still shows the heel-grasper's spirit. If this is the action of the life of a converted man, then it is far beneath what the Bible teaches. We do not believe it to be such. In his closing comments on this chapter Adam Clarke says:

“The *talent* possessed by Jacob was a most dangerous one; he was what may be truly called a *scheming* man; his wits were still at work, and as he

devised so he executed, being as fruitful in *expedients* as he was in *plans*. This was the principle and the most prominent characteristic of his life; and whatever was excessive here was owing to his mother's tuition. She was evidently a woman who paid little respect to what is called moral *principle* and sanctified *all kinds of means*, by the goodness of the end at which she aimed, which in social, civil, and religious life is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son, and unfortunately for himself he was in some instances but too apt a proficient."

We clipped the following editorial from a daily paper that gives some idea of the far reaching effect of this law and the result that it is having on the human family of today, and we repeat, if actions of like character bear out such fruit among the unsaved; if we look upon it with such loathing and contempt coming from the lives of those who make no profession of sal-

vation, what will the fruits be, and with what contempt and disgust overwhelms us when we positively know that even among those who are posing as leaders of God's children, means are constantly being employed to destroy that which God has ordained to life and prevent conception and thus prevent children from coming into existence and being born. What will the judgment reveal? What a picture of the carnal mind.

PRENATAL INFLUENCES.

John Brady, a moral pervert of St. Louis, has confessed that he stabbed seventeen girls in the course of the last few weeks. Fortunately none of the young ladies were fatally hurt, but in every instance the knife penetrated the flesh and painful wounds were inflicted. Brady's mother remembers the fact that his father, from whom she has been separated for years, was a very cruel man and was in the habit of beating her, and throwing knives and other dangerous weapons at her when in a fit of rage.

The insane desire to stab the women whom he met on the street was no doubt inherited by

young Brady; his degeneracy is the result of prenatal influences. The inhuman father and brutal husband should be hunted down and made to suffer the consequences of the crime perpetrated through his degenerate offspring.

That such things are possible has been proven many times over by the students of criminology. Many an unfortunate child inherits the inclination to commit certain crimes; the brutal and inconsiderate parents are paving the way for violence *three generations removed*. If criminal ancestors were punished for the crimes entailed by their tendencies additional penalties would have to be provided by the law.

CHAPTER XIV.

THE POWER OF INFLUENCE OR DAMNED INSIDE THE FAMILY CIRCLE.

Is there yet any portion or inheritance for us in our father's house.—Gen. 31:14.

The thirtieth chapter closed by saying:

“And the man increased exceedingly and he had much cattle and maidservants and menservants and camels and asses.”

But as his flock increased the flocks of Laban decreased; perhaps not so much altogether as to number, but in the quality. Read again the forty-first and forty-second verses of the thirtieth chapter and you will see why this was so. Will you kindly permit me to ask the question once again, are those actions of Jacob's described in those two verses the type of the actions of a regenerated man? Does not a regenerated man act and live square and fair with his fellowmen both in public and private? Come, I say, give me your answer. Had you dealings with a neighbor and he should deal with you in the

manner that Jacob deals with Laban and at the same time that neighbor professing to be a Christian, would you believe him to be so? I do not think so. Is this not a plain piece of deception on Jacob's part? Is not deception a lie acted out? Come on, I want your answer. Can a man lie, either by word or deed and keep right with God? Is not all lying an attempt at deceiving another? What does the Book say? Mine says that he that is born of God does not commit sin and he that does commit sin is of the Devil. What does your Bible say? Yes, he has increased exceedingly but it had been by deception and as a man must reap what he sows so Jacob had a hard time doing his reaping and it followed him even down to old age. And, dear reader, so it will be with you. Be careful of your life and in getting the wealth of this world. See to it that you so get it that you can, without fear, account for every dollar. While God may rule much in your life yet the reaping time will come just the same.

“And he heard the words of Laban's sons saying, Jacob hath taken away all that was our father's and of that which

was our father's hath he gotten all the glory." (Gen. 31:1.)

From the flock that had belonged to Laban in the first place, by his trickery Jacob had now a large flock of his own. His flocks are strong and healthy while Laban's had steadily degenerated and become puny and weak.

"And Jacob beheld the countenance of Laban and behold it was not toward him as before." (Gen. 31:2.)

Is it to be wondered at that Laban should thus show his displeasure? And right in the midst of it all God, for the *first time* speaks to Jacob and says to him what he says to every sinner, "Stop this kind of thing. Get out of this and get back to the land of thy father."

"And the Lord said unto Jacob, return unto the land of thy father and to thy kindred." (Gen. 31:3.)

This is the first time it is recorded that *God speaks to him*. In the twenty-eighth chapter he *dreamed* that God spoke to him but here it is no dream. God speaks to him and tells him to *go back* to the land of his father's.

To repent means to *change your mind*, and to

be converted means to *turn around*. Truly one will need to change their mind and about face, before they will find God. God speaks to the sinner and bids him leave off his sin, stop sinning, to confess and forsake his wrong-doing, and we can readily see all this in the words of the Lord, return, turn about and go back. On page ninety-five in our book, "Where Art Thou?" we endeavored to show how the inbred sin would fight and stubbornly contest every inch of the way back, as the awakened sinner endeavored to repent and get back to God. It will bring up a thousand excuses for his not so doing and even will try to hatch up some excuse for his actions when he does feel awakened and start to return. See it work thus in Jacob. He calls his wives to him in the field! is he afraid to talk with them about the house? Ah, he knows he has been deceitful and listen as he tries to cover up his tracks:

"I see your father's countenance
that it is not toward me as before."

(Gen. 31:5.)

A guilty conscience needs no accuser; he knows there is a reason for it:

“But the God of *my* father hath been with me;”

Why does he say the God of *My* father? If he had found God, why does he not say, *my* God has been with me? How sanctimonious he seems.

“And ye know that with all my power I have served your father.”

What kind of service was it when he was fixing and using the poplar rods?

“And your father hath deceived me, and changed my wages ten times.”

And has Laban been the only one that practiced deceit? Truly it was diamond cut diamond, or one rogue against another, but listen;

If he said thus, the speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, the ring-streaked shall be thy hire; the bare all the cattle ringstreaked. Thus *God hath taken away* the cattle of your father and given them to me.” Gen. 31:8-9).

Shades of all righteousness. If that is not downright lying, hypocrisy, then will some one

please explain what it is. Not only lying about the cattle regarding their bareing, but makes God a party to the whole thing. "Thus *God* hath taken away the cattle of your father and given them to me." *God hath done this*, when he knew that it was his own shrewdness, bringing to his help a law in nature that brought about such results. Is it not strange that persons will go on professing to be God-fearing when all the time they know they are not living right? What a picture we have here of that sort of thing. And then he proceeds to tell them of another dream that he has had. Let us listen to his very words.

"And it came to pass at the time the cattle conceived, that I lifted up mine eyes and saw in a dream, and behold the rams that leaped upon the cattle were ringstreaked, speckled, and grisled. And the angel of God spoke unto me in a dream, saying, Jacob: and I said here am I. And he said, lift up now thine eyes and see, all the rams that leap upon the cattle are ringstreaked, speckled, and grisled: for I have seen

all that Laban doeth unto thee. I am the God of Bethel where thou anointedst the pillar, and where thou vowedest a vow unto me; now arise, get thee out of this land, and return to thy kindred." (Gen. 31:10-13).

Wonder why some one does not enlarge upon this dream. They hang so heavily upon his other dream. If that was a type of the "First Blessing," why not make this one a type of his "Second Blessing?" The first one was but a promise, but this one seems a long ways ahead of a promise, but has, or seems to have the fulfilling of the promise in genuine shape, but anyway it had the desired effect. It had the effect of turning the daughters against their father and made a thief out of his beloved Rachel. We have been told, that it was God who led him to place the rods as he did, and thereby get the best of Laban who was endeavoring to cheat him, but we have replied that the God revealed in the Bible is one who loves holiness and hates sin. That he is not a God who leads men to cheat. We fail to find one word in the Bible that indicates that God told him to

do so. That would make God a party to the deception and fraud. Such an exegesis would destroy the holiness of God. Truly one would be hard pushed for an explanation like that. True, there are some difficult points in Scripture to always understand, but to say that God leads men to cheat in those days anymore than now, would rob us of our confidence in God, or his declared truth. The Bible does not state that God told him or led him in this piece of trickery and deception, neither does Jacob say a word to his wives concerning the transaction, but tells them this second dream, he has had, and endeavors to make them believe he only, is the one wronged and that their father is the one doing the wrong and then Jacob-like, pulls God down to make him a party seemingly to the deception. He has become so use to lying and falling back on God, that he seems to have no conscience along those lines. He has a large following today. We have the spectacle before us of men and women professing to be in a high state of grace, laying their plans and concocting schemes and pulling wires to further their own ends and ambitions, even though others must

suffer by their so doing. Some may ask, do you think it wise to say such things? And we reply yes, in the name of God and holiness, yes. Why? Because many who make no such profession, know of such devilish scheming and wire-pulling and are honestly being turned away from God's truth. Again, others are being affected by such things and are influenced into becoming partners in the schemes, or like Rachel, go into the deceiving business on their own hook, and hell is being populated and souls damned by the infernal business. Why does God record it in his word? He is giving us the picture of the workings of that "*Carnal Nature*" that is not subject to his law, but look further to the actions of this planning, scheming, heel-grasper.

His first deceptions made a murderer at heart out of his brother, and now this act makes a thief out of his wife. What tremendous effect our actions have on other lives. If these lines are ever read by a young man I would like to ask him what about his influence over others; his actions and his conversation and manner of living. Has his doing things that were wrong led others to do wrong? Suppose, my brother, you,

by your life lead some one else to do wrong and they die in their sins and are damned in hell, what will the great Judge say to you at the Judgment Bar of Almighty God when all wrongs will be righted? Now and then we hear of a case when the law takes matters in hand and punishes the guilty, but even that does not bring back the one wronged, what was taken from him. Let me press this question a little further; what has been the influence of your actions upon the life of that young lady whose company you keep? Is she a better, purer girl by being in your society? Are her chances for heaven made brighter by coming in contact with you? And well, may I ask the same question, of the young lady who may read these lines; I say to you what about your influence? What power has it over the lives of others? Here is the case of a man's life being such that he not only turns his wife against her father, but also makes her a thief. I wonder, husband, what influence your life has been over that wife, that woman, who has confidingly placed her all in your hands and left her home, friends, mother, her all, and linked her life up with yours? Come on, let us have your answer.

What has been the result of your influence? Is she a happier woman today than when you first met her? Has her opportunities for making her home in that land where sorrow never comes, been increased by your influence? These are matters that will come home to you sooner or later. It will be much better to face them now while restitution could be made, and the best that can be done to right the wrongs accomplished, than to wait until you get face to face with them at the Judgment Bar. There will be no repentance then. And thus might we go on asking questions along these lines; the subject is limitless. We might ask that mother what has been her influence over that daughter. If the girl had followed in your footsteps would they lead her to the skies? You have been so careful of the company she kept and of her education, you have done your best on those lines, but what about her soul? Have you set before her an example of a Godly, God-fearing mother? If compelled to go on the witness stand and from her inmost heart, tell of all she has seen in your life and actions, would you be a glad and willing listener, especially if the Lord Jesus Christ

was the Judge? Come on, make your answer. Does she see you on bended knees? Does she ever hear your voice in prayer? Does your life behind the sanctity of the home threshold convince her of the reality of our Lord and coming Judgment, where all must render up an account of our lives as we live them here? Who has more influence on the lives of the young than their parents? That girl is constantly with her mother; or that boy who looks upon his father as a pattern for him to go by. How apt a boy is to walk in the footsteps of his father, and if the father is untruthful, vicious, ungodly, and unclean, in his life, can it be wondered at if the boy is likewise? If the father is worldly and unclean in his habits is it to be thought strange that the boy would follow in his footsteps? And how often we see the son going right in the father's footsteps.

I say to you parents, every day you continue on as you are, sin will only increase its grasp upon you and thus will your influence over others increase also, until they may be led so far in sin, that they may never find God. And if this should be the case what will you say when

at the Judgment Bar they accuse you of damning their souls? They saw your life, was more or less influenced by it, and plunged into sin and were lost forever; I say to you parents, you had better stop now and turn to God, else by your influence your children wake up in hell to curse you forever. I have seen a father stand where I would not stand for all the gold in the universe. It was while on a trip through the south. On a previous tour I had met and formed an acquaintance with Judge Parker, of Ft. S, who has since died. Mrs. Williams and I had gone up in the Judge's Private Office at the Court House, and during the conversation he said, Mr. Williams I want you to do me a favor, to which I replied, "I am at your service Judge, I will be happy to serve you in any way I can." He said, "there are five boys down in the United States Jail. They are under sentence to be hung on next Tuesday, I wish you would have Mrs. Williams take her guitar and go down and sing and talk with the boys. I don't know as there has been a minister to see them. The crime for which they are to be hung was so heinous and revolting that no one wants to go near them, but

if you will, I would like to have you go and deal with them." "Give me your card to introduce us to the warden and we will go tomorrow." He gave me his card and the next day we went and requested that we might see the boys. A guard was called and as he took us down along the corridors, he told us that there was one hundred and twenty men in there for murder at that time, a large number who were only waiting the day of execution. He led us into one corridor that one side of it was formed with cages, made of steel bars. They were about four feet square and the steel rods or bars were about as thick as the base of your thumb and some three or four inches apart, crossed at about every two feet to keep from being spread apart. He put us in one of these cages and went away, and in a few minutes he came back with five boys, the youngest he said was only 16 and the oldest but 22 years of age. He put them into the cage next to ours, and after locking them in stood back a short distance from us. I have dealt with all kinds of people, classes of all kinds and I have seen some hard cases, but in all my life I have never seen such hardened cases as they were. We

told them that we had come from the Judge's office, and that there was no help for them, that on the following Tuesday they were to be hung, but we could not make them believe it to be true. No sir, their lawyer had been to see them that morning and he was going to get a "stay of execution" and then a new trial, but we told them that it could not be done, that Judge Parker who had passed sentence on them said there was no hope for them whatever, and that they must die on the following Tuesday, but believe it, they would not. We sang to them, wept, and prayed over them, all to no avail. They would jeer and laugh right in our faces. When I prayed Mrs. Williams would deal with them, and when she would pray I would deal with them. The last time when she was praying I looked at the eldest and saw a tear on his eyelash, but when he saw me looking at him he brushed it away, and a leer came over his face, which made him hideous to look at. We gave up and went away. On the Tuesday I returned to the jail. I heard them coming down the corridors, I heard the steel chains clanking as they came out, all five of them were dressed in new coarse black death

suits. There was a chain fastened to each ankle and at the other end of the chain a ball of iron which they carried in their hands, and handcuffs were about their wrists. We took up the death march across the jail yard, over to one corner, where the scaffold was inclosed with a high board fence, probably sixteen feet high. (I had visited it but a day or so before. They had taken out the old beam on which 180 men had been swung to death, and replaced it with a new one especially for these five boys, and the hangman was stretching the ropes, which were new and soaked in oil. He had a log of wood attached to them and was springing the trap to stretch the ropes). There was about sixty persons in the crowd. The U. S. sheriff, guards, newspaper men, physicians, a Catholic priest and myself. We entered the boarded enclosure and the door was shut and the priest went with the boys upon the platform, which was about ten feet high. The boys sat down on the long bench and the sheriff read to them the death warrant and asked them if they had anything to say. They replied, no. Then rise and step forward. They got up and walked out a couple of steps to the front

of the trap which was about eighteen feet long. Five ropes dangled down from the large beam over head. They were placed in position by the guards and preparations begun for the execution. Not a sign of repentance from one of them. I stood down in front of the scaffold where I could see everything that took place. They were cracking jokes with the guards and telling some of the reporters to remember them to their best girl. Occasionally I saw the eldest boy, the one who had brushed the tear away, and had laughed in my face, rise on his tip toes to look over the fence up the street; he was looking for the "Stay of Execution" that never came. They first took a stout cord or thong, and making it fast about the arm, just above the elbow it was passed clear around the body and after being drawn tightly it was fastened to the other arm, making the body stiff from the shoulders to the hips. The handcuffs were left on, likewise the chains, only the latter were wrapped tightly about their ankles, lashing the limbs tightly together. The ropes were placed about their necks with the knot just at the base of the right ear. Not a sign of repentance yet. Then

the black caps were put on; they were in the form of small sacks made of some black material, which would not let in any light. These were drawn down tightly over their heads and tucked in about the noose. When the arrangements were completed the sheriff and guards came down, the sheriff taking his stand by my side. The hangman knelt down on one knee and waited for a signal from the sheriff. The Priest had been standing at one end of the scaffold, reading Latin, all the while the preparations were being made. He finally finished and came down also, and everything was quiet. It was then my attention was called to the eldest boy who had clasped his hands, until the nails were cutting into the flesh. He was trembling and down from under the cap rolled a big tear, down on the breast of his coat, and he began sobbing, Oh God! Oh God! Remember me when thou comest unto thy Kingdom, Oh God! Oh God! remember me. Friends, if ever in my life I tried to pray it was then, but I could not. *It seemed like it would be mockery for me to do so*, but I struggled and tried but my voice failed and it seemed as though my words would not

go higher than my head. *Pray I could not.* Had I been given the opportunity or time to have spoken and had I uttered the words that were in my heart, I would have been compelled to have said to them, God gave you a chance but you spurned him, you said you were not afraid, was not going to die, *did not want salvation.* You put it off too long. Now there is no hope for you either in this world or the world to come; you broke the laws of your country and are now to take the consequences, but after this law is satisfied you must attend another bar of Justice and answer to your life's actions there. These things were sweeping through my mind in those few short moments. "Oh God! Oh God! remember me when thou comest," came from under the black cap. The hangman saw the white handkerchief fall from the sheriff's hand, he let go the lever and the bottom of the trap fell out and those five bodies with their loads of steel chain and iron balls shot downward with lightning like rapidity, but came to a stop with a sudden jerk which left their feet some 14 inches from the ground. Three of their necks were broken by the fall, snapped like a clay pipe stem. The

doctors rushed forward and with time pieces in hand held the pulse of the prisoners until life was extinct. Nine minutes said one, eleven minutes said another, as they gave out the time that the pulse ceased to beat. As soon as the drop fell our attention was attracted to the oldest of the five boys. The rope had in some manner slipped and the knot came under his chin throwing back his head; his neck was not broken and he began strangling to death. He would raise both legs and kick as hard as though he was trying to touch the ground with his feet. I then saw what the cord was tied about the arms for. How he did try to get his manacled hands up to his throat to loosen the rope that was choking him. A gurgling noise came from him and he spun round and round on the rope, first turning one way and then the other. During this time I noticed a man with a beard on his face and under the influence of liquor, stagger up and put his hand on the struggling form of the boy. The tobacco juice was on his beard and he lurched about as he staggered around the boy. He would laugh with a drunken leer and when the boy's struggling could cause him to stagger back, he

would curse and swear. I turned to the sheriff who stood at my side and said, in God's name Mr. Sheriff, why don't you put that brute out of here? Can you imagine my surprise and even horror for the moment, when he replied, "I cannot do it Sir, *he is the father of that boy and the one next to him*, and he has a right to be present." I cannot describe to you the horror that ran all through me at those words, "he is the father of that boy and the one next to him." I said, my God! is it to be wondered that those two boys came to such an end, under the influence of such a father? And while that sight and the experience made me sick, so that I scarcely ate or slept for three days, I said I'll tell that all over the country; I'll warn fathers of their influence they are having over their boys and warn them of the results. God helping me, I'll make them see what they are sowing, and something of what the harvest will be. Father what about your influence? Come, I demand your answer. You will have to answer some day, before the bar of Almighty God. What have you to say now? What are you raising your children for? True, there is a sense in which we cannot tell,

but we can do our best and then if they will go wrong they have no one to blame either in this world or at the Judgment, but themselves. By the assistance of the Grace of God, I propose to set before my children a life that they cannot condemn. I do not expect, neither shall I try to lay up of this world's goods for them to squander or perhaps quarrel over after I am gone, but this I do propose, that with God's help to set before them a clean holy life, one that they neither can condemn now or at the Judgment. I propose to do my best in God's sight to lead them all to Jesus' feet, to a Savior that can save them from all sin, and so far as I am able give them a good, clean, education, with a holy reverence for God's word and law, and then if they make their bed in Hell, they must go there over all my efforts, my influence, my prayers, and my tears. This I have determined, that no child of mine shall meet me at the Judgment Bar of Almighty God and there curse me for not doing my duty to them, to the very best of my God-given ability; by my tears, my prayers, and my influence. What about yours? I pray God to burn these truths deep down in your heart.

I say to you parents, the fourteen years that Rachel had spent with Jacob had not increased her piety, so with her sister, she replied to Jacob.

“Is there yet any portion of our inheritance for us in our father’s house
Are we not counted of him strangers?
For he hath sold us, and hath quite devoured our money. For all the riches
God hath taken from our father, that is ours and our children now then what,
sover God hath said unto thee, do.”

(Gen. 31:14-16).

He made them believe that God hath taken away the flock from their father and given them to him. Immediately one remembers where this lying heel-grasper made his father believe that God had helped him to get the “savory meat” and if he could deceive his father, is it to be thought strange that he could deceive his wives? They believe his words and that it all rightly belongs to them and their children and they are ready to follow him in anything he may propose. The *disease* is sure working. And reader, thus it will work so long as it remains in the heart, it

will act when you least expect it. The only safety from it it is to have it washed away by the Blood of the Lamb.

CHAPTER XV.

IN HELL BUT FOR A FATHER'S PRAYER.

It is in my power to do you hurt, but the God of your father spake unto me yesterday night.—Gen. 31 :29.

“And Jacob stole away” are the opening words of the twentieth verse of the thirty-first chapter of Genesis. The three preceding verses tell how he gathered all the flocks together. Laban had gone to shear his sheep and now would be an opportune time to get away—but why steal away? The first verse of Proverbs, twenty-eighth chapter says “The wicked fleeth when no man pursueth, but the righteous are bold as a lion.” Laban was not pursuing yet for he knew not that Jacob had gone, but one thing certain, Jacob does not show the lion spirit which the Bible says the righteous have. On the contrary the proof is positive that he knew himself to be guilty else, why does he steal away? Is a regenerated man ashamed of his actions? Does this look like he was a different man than the Jacob of old? My brother, in your regenerated life were you ashamed of your actions

and afraid for man to see your public life? I say, to the pit with such a type of christianity as that. He *knows* that he is guilty and this is not the first time he has run for his life. He ran from his brother and now he runs from his uncle. Strange actions that for a man who has ever met God. But in this stealing away business there is something that Jacob does not know. Rachel has stolen her father's images and Jacob knows nothing about it, but with his flock he flees across the river and starts out for the land of his father. Three days after it was told to Laban and he gathers his brethren and pursues him seven days before he overtakes him. Now remember, Laban did not know the striped rod business, and Jacob did not know that Rachel had stolen her father's images. Laban overtook him in the Mount of Giliad and begins to upbraid him for his leaving thus, giving him no opportunity to kiss his daughters goodbye and then said:

"It is in the power of my hand to do you hurt: but the God of your father spake unto me yesterday night,"

as much as to say "but for your father's God I would do you harm." I wonder how many

young men and women there are today who would have been in hell but for a father's grip on God. No doubt Isaac has continued to pray for his son, and in answer to prayer, Laban is hindered from doing harm to Jacob. The writer of these lines would, no doubt, have been in hell long ago but for a father's prayers. A father who talked and prayed that God would give him one son to preach the gospel. I firmly believe that I stand where I do largely in answer to my old father's prayers. I believe there has been many a wild boy kept from the Pit by an old father praying for them. God has promised to hear prayer. He is a prayer answering God and if, out of respect to Isaac's prayer God would hold Laban from hurting Jacob, why would he not interpose now and in respect to some old white-haired saint, keep a wild boy from hell? I was wild, much more so than my old father ever knew, but I am glad that father did not give up but kept praying. Ye parents, keep your hold on God. He will hear and answer; and ye boys, who are wild and reckless, let me say, it will pay you to stop and remember that had it not been for your father's prayers you might have

been in hell this very hour. How my father prayed and held on to God for me and I wild and reckless, looking only to the world for something to satisfy my heart's desires, knowing nothing of the joy that comes by obeying God. Had those prayers ceased I might never have been saved. Father lived to hear me preach the Gospel and rejoiced, but some have prayed and have "gone over the river" and their prayers answered after they are gone. Many times have we while conducting funeral services, invited out the unsaved of that family and have seen them kneel about the coffin and give up their sins and give themselves to God. Thus prayers were answered after those lives that had framed the petition were cold and silent. We heard of a boy whose mother prayed much for him and felt so burdened that she often spoke to him regarding his soul. To get away from it he left home. Some time elapsed and he heard that his mother was very ill and conscience smitten he turned homeward. Walking out into the country to the old home late at night he had time to think and passing by the country grave-yard he felt impressed to go in and look to see if there were any

newly made graves. In the pale light of the moon he passes up and down among the graves until he saw one newly made. Kneeling down by the headboard, by the light of a match he read his mother's name. With a cry of despair he threw himself across the newly made mound and cried: "There is *nobody* to pray for me now, mother is gone." Conviction deep seized him as he realized his hopeless condition and he fell to praying earnestly for himself. On into the night and throughout the small hours of the morning he wrestled until daybreak the light of heaven broke over his soul and he felt that God had saved him from his sins. Though the mother did not live to know it here, yet, her prayers availed and her boy was saved. Keep on praying; hold on to God. "The eyes of the Lord are upon the righteous, and his ears are open to their cry." (Ps. 34:15.) He will hear.

But for Isaac, Laban, in his anger may have been suffered to harm Jacob but God spoke to him to the contrary. It may be a husband, a wife, a son, or a daughter, who may read these lines, I say to you, you might have been this very hour in hell but for somebody's prayers.

CHAPTER XVI.

KILL THE LITTLE THIEF AND SPARE THE BIG ONE.

With whomsoever thou findest the gods, let him not live.—
Gen. 31:32.

When Laban had asked him why he had stolen away Jacob replied, "Because I was afraid." The very words that Adam said when, after his disobedience in the Garden, God called unto him and he said "I was afraid and hid myself." Adam knew that he was guilty, and so did Jacob. In spite of the terrible results of sin man has a conscience, and how often it quickly reproves him of his wrong-doings. Had it not been for the consciousness of his guilt, Adam would never have hid himself nor would Jacob tried to steal away. Had Jacob's trust been in the Lord, he would never have stooped to the deception that he practiced and would have not had cause to steal away. "*He was afraid.*" He was afraid to meet the man that he knew he had wronged and here you find the secret, why men are afraid to go into the presence of the great God whose name they have taken in vain, and whose very

existence they have so grossly insulted. Under the excitement of the roar of cannon and the noise of battle men will dash right up to the cannon's mouth and to death, but when cool, calm and conscious of their actions and conditions they are not so. A large per cent of people die unconscious. The physicians, knowing that there is no hope, give them something to alleviate the pain, and that deadens the nerves and what deadens the nerves stupefies the senses and they die insensible; but you stand at the dying bedside of a sinner, who realizes that he is going into the presence of an insulted God and you will hear him plead for someone to pray for him. Why is it thus? Because he is afraid. He knows he is wrong. His wrong-doings rise up before him, mountains high and he is afraid. Death ushers us into the presence of the God in whose hand our breath lies, and the soul that is afraid to go, is not made perfect in Love. Listen to John speak, "There is no fear in love; but perfect love casteth out fear; because fear has torment, he that feareth is not made perfect in love." 1 John 4:18. But on this we will have more to say later on. For the present we see

Jacob, conscious of his wrong-doing and endeavoring to get away, has been overtaken and listens to what Laban has had to say. Laban has accused him of not only running away but of stealing his gods. Bear in mind that while Laban did not know of the trickery of Jacob with the stripped rods, neither did Jacob know of Rachel stealing Laban's images, and when Laban makes such accusations he replies:

“With whosoever thou findest thy
Gods let him not live.”

What a picture of the carnal mind is this. What an old saying it is that “that which we are guilty of ourselves we so severely condemn in others.” Here is certainly a manifestation of it. What a thieving disposition Jacob has shown from the very hour of his birth, always reaching out for what belongs to another, and now he is ready to put to death any one who is proven guilty of such an act. A thief himself he is ready to punish with death anybody who has stolen Laban's images. What a difference he makes between who the thief is and what he steals; images that have no voice and are cold lifeless things; put the one to death that has been guilty of stealing such

a small treasure, but the fellow that can run off with a few thousand sheep and cattle, of course he should not be molested. What hypocrisy, and this same spirit stalks through the land today, walking rough-shod over all that lies before it. A man steals a few dollars and is sent to the penitentiary for a score of years while another steals the depositors money and smashes a bank, breaks hearts, causes suicides, and brings want and sorrow to many and is sent up for four or five years, and even that is fixed up comfortable and lives like a prince while he is there. A woman steals to give her starving babies bread, and is sent to the lock-up or the work-house while some rich financier can get a corner on some of the necessities of life thereby bringing to himself millions and in spite of the sorrow he has caused, he is looked upon as a successful business man of his day. A crowd of street urchins congregate down some back alley and "shoot craps" (gamble) for pennies and if seen, some brave brass-buttoned, burly, policeman will chase them for a half dozen blocks and if he can catch them, they are locked up and jailed. A young man learns to play cards, oftentimes in a professedly christian

home and becoming fascinated, goes on gambling until home, honor, and all, is lost and a fond mother's heart is broken and himself covered with disgrace, while down in Wall Street men will scream and struggle on the "exchange floor" and rush the price up or down in the wild gambling with that which they have never owned, and drive one another to the wall, break them up in business, drive them to suicides graves, and then composedly walk down the church aisle the next Sunday morning and be looked upon as the very soul of honor. Only another case of kill the one who stole the little images but the fellow that can run off with a few thousand cattle, oh, he is an honest man, he must be treated as a Christian gentleman. And it looks to us that the same spirit had by some means stolen its way into the very heart of that which is called the "Church." Some learned, highly polished, cultured Reverend, D.D., Ph.D., LL.D., belonging to several secret societies, and whose presence may be seen at the bull fight (I mean the foot-ball game) or perchance at the opera, who can see no harm in these things, but needful for a little recreation and who does not see a soul saved unto God once

in five years under his ministry, such a one is sent to fill a pulpit that pays a salary that runs into the thousands, while another who lives low at the feet of the Master, denounces all kinds of sin, weeps and prays over lost souls, makes long drives through all kinds of weather, is sent out to hard scrabble station, where he seldom gets more than barely enough to keep soul and body together; his wife cannot have a new dress or a fur sack at will; his children must get their education wherever and whenever they can, for father's salary would never admit of their being sent to college and they have no other means, so must do without. Some may not agree with us, but for our part it certainly looks like the same selfish spirit had found its way into the very core of so-called christianity of today. Kill the little thief but spare the big one. See it in the liquor traffic of today. A man crazed with drink goes home in drunken frenzy, murders his wife or child. The papers are full of the awful deed. Preachers mention it from the pulpit and the congregations shudder with horror. The poor wretch is sent up for life or to the scaffold, but what about the man who sold him the drink that

caused him to do the deed? Oh, he is a gentleman and he points with pride to his license. A large number of his fellow-townsmen have signed a statement certifying to his integrity and ability and capability of conducting a saloon, or the christian (?) voters of his community have voted him the license; even the preachers and the Sunday-school superintendents have helped to place in power the man or party who gave him the right and liberty of making drunkards and murderers. Why sir, don't you know, even the United States Government has had him post up a paper bearing its seal that he has a right to sell the soul-damning and body-destroying hell-poison. If perchance some mother, some wronged wife, some Carrie Nation, interferes with his work of poisoning her boy or stealing her daughter's virtue or making a murderer of her husband, *the law of the land*, that great and honorable power of this Bible-enlightened (?) and God(less) fearing country is ready to incarcerate her behind prison walls, suffer her womanhood to insults, make her subject to sneer and scorn and hold her up to ridicule and the great and glorious country will caricature her on

the front pages of its daily press until the world would naturally think her to be a great green-eyed monstrous, lawbreaker. The great law of the land will protect the whiskey-seller in his great and (dis)honorable business. Yes sir, that spirit is much alive today. "With whomsoever thou findest thy Gods let him not live." Kill the little thief but by the great law of the land protect the big one.

We insert a clipping that we cut from a paper, some that somewhat illustrates the point we are arguing. It needs no comment, but we pray God that it will burn its way into the heart and conscience of every reader of these lines.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room; not a whisper was heard anywhere, and the situation has become painfully oppressive, when the prisoner was seen to move; his head was raised, his hands were clenched, and the blood rushed into his pale, care-worn face; his teeth were firmly set,

and into his haggard eyes came a flash of light. Suddenly he rose to his feet, and in a firm, low voice, said:

"I have your honor; you have asked me a question, and I ask, as the last favor on earth, that you will not interrupt my answer until I am through. I stand here before this bar convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from a long debauch and fired the fatal shot that killed the wife I had sworn to love, cherish, and protect. While I have no remembrance of committing the fearful, cowardly, inhuman deed, I have no right to complain or condemn the verdict of the 12 good men who have acted as jurors in this case, for their verdict is in accordance with the evidence. But, may it please the court; I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers, and pastor of the church, are also guilty before Almighty God, and will have to appear with me before His judgment throne where we all shall be righteously judged."

"If twenty men conspire to the murder of one person, the law power of this land will arrest the twenty and each will be tried and convicted for the whole murder, and not one twentieth of the crime. I have been made a drunkard by law. If it had not been the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered; and I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out by the consent of the government I would have been a sober man, a tender father, and a loving husband. But to-

day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast on the mercy of a cold and cruel world, while I am to be murdered by the strong arm of the state. God knows I tried to reform, but as long as the open saloon was in my pathway my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor. For one year my wife and children were supremely happy, and our little home was a perfect paradise. I was one of those who signed a remonstrance against reopening the saloons in our town. The names of one-half of this jury can be found today on the petition certifying to the good character of the rum-sellers, and falsely stating that the sale of liquor was necessary in our town.

“The prosecuting attorney in this case was the one who so eloquently pleaded with this court for the licenses and the judge who sits on this bench

and who asks me if I have anything to say before sentence of death was passed upon me, granted the license. I began my downward career at the saloon bar—legalized and protected by the votes of this commonwealth—which has received annually a part of the blood money from the poor, deluded victims.

“After the state had made me a drunkard and a murderer, I am taken before another bar—the bar of justice (?) by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution, and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God—and there you who have legalized the traffic will have to appear with me. Think you that the great Judge will hold me, the poor, helpless victim of your traffic alone responsible for the murder of my wife? Nay, I, in my drunken frenzied condition have murdered one, but

you have deliberately and willfully murdered your thousands, and the murder mills are in full operation today with your consent. All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God's truth."

"The liquor traffic of this nation is responsible for nearly all the murders, bloodsheds, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and every other court, and blasts every community it touches. You legalize the saloon that made me a drunkard and a murderer, and you are guilty with me before God, and man for the murder of my wife. Your honor, I am done. I am now ready to receive my sentence, and be led forth to the place

of execution and be murdered, according to the laws of the state. You will close by asking God to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to the truth, to your individual responsibility, so that you will cease to give your support to this hell-born traffic."

CHAPTER XVII.

THE DISEASE SPREADING, OR A LYING WIFE.

Now Rachel had taken the images and put them in the camel's furniture, and sat upon them.—Gen. 31:34.

Beginning with the thirty-third verse we learn how Laban searched for his images. First into Jacob's tent, then Leah's tent, and on into the two maidservants's tents he went "but found them not." Back into Leah's tent and then to Rachel's tent. She had hidden the images in the camel's saddle, and sitting down on them made an excuse to her father for not rising. He searched but found not the images. Rachel has not only stolen but has also learned the art of her husband i. e. how to deceive, and she does not hesitate to deceive her father. *She never sees him after this episode.* If the word of God is true, that all hidden will be revealed at the Judgment, what will the awakening be for the thousands who, like Rachel, have lived and practiced deception and then died with their falsehoods and deceit unconfessed. We have no record that Rachel ever confessed her wrong-

doing. Certainly the influence of Jacob's life was telling in his family. The disease was surely spreading. I wonder what disease is truly coursing its way, unhindered, down through your family tree. Your life will certainly tell on the lives of those about you, and they may be saved or unsaved by your life. Some years ago in a western town while preaching on the street, we closed by saying "perhaps there is someone now within the sound of our voice who, this night will make a decision that will forever settle their eternal destiny." We closed the meeting and invited all who desired, to attend a cottage prayer meeting that would be held as soon as we could arrive there. On our arrival several hundred had followed and the cottage, being unable to accommodate such a crowd, we conducted the meeting on the lawn. During that service several men knelt on the grass and gave up their sins and gave themselves to Christ. As we closed the meeting a young man plucked our sleeve saying: "Do pray for me before you go." We knelt down with him then and there, and he wept his way to Jesus' feet and found pardon from his sins. In giving in his testimony he said: "I

was walking up the street tonight, when I heard a voice saying, 'Some one will make a decision tonight that will settle their eternal destiny.' Immediately I thought of my mother away back in my eastern home. I left her less than two weeks ago with her warm kiss upon my cheek and her words ringing in my ears, 'My boy, remember that no matter where you go, your old mother is praying for you.' I thought of her life, her kisses, and her prayers, and the words of the preacher took hold on me and I resolved then and there I would lead a different life. I have given myself to God and he has saved me.' "

It came about through a mother's life and prayers. I wonder what about your life and what influence it has over the members of your home. How different is the incident we have just related to the following: We were in a western state holding revival services in a large city. One wet stormy night the attendance was small and no visible results were seen. The meeting had closed when a man came up to us with his face white as a sheet. "Is there anything in this salvation for me?" he asked. Of course we told him there was and after praying with him for

some time he told us his condition. Said he, "Gambling has nearly ruined me. I was taught to play cards in my mother's fashionable parlors and the fascination has grown on me until I have gone as deep as a man can go in sin. The love of gambling has led to my disgrace, and my mother drove me from her home saying "never to return until I came back an honest man, when it was she herself that taught me to play cards." After an awful struggle he found peace; but oh, what the influence of his mother had been. I feel like pressing the question upon the parents everywhere: What about your influence? The *disease* was sure working in Jacob's family. I wonder what disease may be working in yours. Laban lied to Jacob concerning his marriage, as he supposed to Rachel. He gave Leah instead. Rachel would know of her father's deception, and now she does not hesitate to deceive him. What else would you expect from her with a deceitful father and a deceitful husband. Quite natural she would be influenced by their lives. What about your life, and its influence on those about you? Remember what you sow you will reap.

CHAPTER XVIII.

TWO ROGUES AGREE.

What is my trespass?—Gen. 31:36.

Laban searched all through Jacob's stuff and did not find his images; when he had failed, then Jacob seeing that Laban knew nothing of the stripped rod business, grew indignant, he was wroth and chode with Laban; hear him.

“What is my trespass; what is my sin that thou has so hotly pursued after me?”

How a guilty man will bluster around when he thinks he is not found not. What a bold game bluff is! Hear him cry out, “What is my sin?” Ah, Jacob, you know what your sin is, and it is slowly overtaking you. For many years it has been on thy track and the settling day is drawing nearer. How we have heard men rage against some particular sin with such force, only in time to be found wallowing in it themselves. Hear him as he set forth his twenty years service to Laban. True. Laban had been deceitful with

him but he had also practiced deceit against Laban. Now the two have met but each one does not know all concerning the other, yet Jacob has the best of the argument for the property that Laban claims Jacob to have stolen, (his images) have not been found, so Jacob goes for him.

“Twenty years have I been with thee ;
thy ewes and thy she goats have not cast
their young and the rams of thy flock
have I not eaten. That which was torn
of beasts I brought not unto thee : I
bare the loss of it, whether stolen by
day or stolen by night. Thus I was in
the day the drought consumed me, and
the frost by night and my sleep de-
parted from my eyes. Thus have I been
twenty years in thy house. I served
thee fourteen for thy two daughters and
six for thy cattle and thou has changed
my wages ten times. Except the God
of my father, the God of Abraham and
the fear of Isaac had been with me,
surely thou hadst sent me away empty.
God hath seen my afflictions and the

U labor of my hands and rebuked thee yesterday night." Gen. 31:38-42.

That speech would surely be convincing, did we not know the speaker's former life so well. True he had served Laban twenty-years but there had always been a bargain made between the two. Laban got fourteen years service out of him for Rachel, but where could Jacob have gone and gathered the immense riches that he had the last six. Turn back to the forty-third verse of the thirtieth chapter where it reads:

"And the man increased exceedingly and had much cattle and men-servants and maid-servants, camels and asses."

He had nothing to begin with; where else could he have gathered such riches. Again, he does not say *my God* has been with me; no sir, not a mention of *his* God, but always laying back on his father's God and keen and quick to catch a point, when Laban tells him he would have hurt him but for the God of his father; immediately he brings it into play and strengthens his argument with it. Ah, Jacob, you sharper, you can even convince Laban of your sincerity but your day is coming. They get together and

go off by themselves and come to an understanding. Each one in his own heart knows he has wronged the other, but now they will settle. Jacob's wives are Laban's daughters and it would appear that Jacob is not to take another wife and all the property he has will go to Laban's grandchildren. They make a covenant between them and have a feast and confirm their covenant with an oath, and the next morning Laban kisses his sons and daughters and returns to his lands. Two Rogues have agreed.

— Jacob's flight, and his return to Bethel
— Esau's Journey and his return to Seir

CHAPTER XIX.

GEN. 32:13—MAKING RESTITUTION.

We wish to call the readers' attention to the map of the Holy Land as it was in the Patriarchal ages. First, find Beer-sheba, where Jacob lived with his parents. He starts North, and a little East until he comes to Bethel, where he had his dream, and then continues on North-east two hundred miles or more from Beer-sheba to Haran, which is away up and across the river Pharpar and on the waters of the river Abana which we read of in connection with "Nanman, the Leper." When God spoke to Jacob to return to his own land he starts back southwest across the river which we take to be the river Pharpar and several days afterwards was overtaken at Gilead where he and Laban settled their dispute and difficulties satisfactorily, and after Laban leaves him, instead of continuing on southwest to his native land, he turns about and journeys northwest about ten miles; why he makes this sudden change is easy to understand; he has

heard of Esau's coming, and he turns northwest to Mahanaim and there he is stopped again by the Lord, meets the "Angel of God." The command was to return, go back to his kindred, and since parting with Laban he has started in the opposite direction than that he was traveling, in order to obey the command of the Lord. What a time God does have in getting sinners to retrace their steps; how they will turn and twist and dodge about. But God has his eye upon Jacob. He sends messengers to his brother Esau. That old life is now staring him in the face; to obey the command and go back means to meet those he has wronged. He made haste while fleeing from Laban, but now that trouble has been adjusted, there is that old life down there; his deception and trickery with Esau, and the threat to take his life comes fresh to his mind. It all comes up before him now, but there is no getting away; God stops him and he sends word to Esau and the messengers return with the word that Esau is coming to meet him with four hundred men. Out of one trouble into another. The man who does wrong will have to face his wrong doings. Reap what he sows

and the reaping time has commenced in earnest now. Esau coming to meet him with four hundred men, what will his life be worth now; he remembers the day he deceived his father and stole away Esau's blessing. He remembers the birthright bargain and fear takes possession. His old life and those wrongs he must now face. The seventh verse of the thirty-second chapter says:

"Then was Jacob greatly distressed."

This is the first time in all his life that he has shown any distress. He finally divides his flocks into two bands and says,

"If Esau comes to one flock and smites it, then the other shall escape."

Still scheming and trying to find some way to save for himself. Finally he begins to pray. I want you to read his prayer, for it is the *first time in the Bible* that it speaks of his praying.

"And Jacob said, Oh Lord of my father Abraham, and God of my father Isaac, the Lord which said unto me, return unto thy country and to thy kindred and I will deal with thee."

Notice that he does not say *my* God but the God of his fathers.

Again notice the command, "Return to thy kindred." Go back to those you wronged, *return to those* and I will *deal with thee*. Brother, if you want God to deal with you, you will have to take the back track and fix up the wrongs in your life or do your best at it. *Return! Go back* is the command, and I will deal with thee. What use for me to ask God to bless me when over there is a brother whom I have wronged and have not tried to straighten it up. You might as well cry for the ocean to dry up. The command to the sinner is to *repent*. Take the back track. A repentance that does not make one turn back and make an honest endeavor to straighten up the wrongs committed is a sham. Brother, you will have to go back. It was a pretty hard thing for Jacob to face, for Esau had threatened to kill him and here he was coming with four hundred men. No wonder he was afraid. Conscience smitten the guilty now trembles in the presence of his guilt. Hear him plead, "I am not worthy of the least of all thy mercies—what thou hast showed unto thy servant; for with my staff I passed over the Jordan, and now I am become two bands."

When he was fleeing away he was alone, but now he has a large family and many cattle. He acknowledges that God has allowed him to accumulate what he has and is not worthy of it. The *first thing of confession* we have heard from him. "Deliver me, I pray thee from the hand of my brother, *for I fear him*. Ah, it has come at last; but do you notice this is no deep confession of his guilt yet. *I fear him; my brother; my old life*. This is no confession of his wrongdoing; only confesses the fear he has of the one he has wronged. What a conscience he must have had at this time. How it was lashing him. "I fear him lest he will smite me and the mother with the children." He remembers how he deceived and lied until Esau, bitter with hate, said "I will slay him," and now he will come and not only slay him but all he may have. What a picture Jacob is seeing now. Oh, the bitterness of those hours. Conviction deep settled on him. He lodges there that night and what a night it must have been to his soul; what fear and trouble. He would remember the first wrong he had committed, his planning, and his scheming; the birthright bargain and the "double por-

tion" of his father's goods that would go with it, and what a small price he paid for it. How hungry Esau, and his fainting condition and the contemptible bargain. Ah, it would all come up before him, and so it does to any truly convicted soul. The past, black bitttr past. What would Jacob give if he could only wipe out some of the past. See, as all night long, he trembles, and tosses about; sleep will not come to his eyes. Well do we remember when, under the lashings of our conscience, used by the convicting spirit of God, we too, tossed and rolled about, unable to find sleep or to shut our eyes to the sins of years that rose before our affrighted and startled souls. Ah, for more of such conviction on the people. There is so much shilly-shally sham these days that it is a wonder that God does not "spew out" the whole arrangement. Popular evangelism, big machinery, colossal advertising, a great display, great crowds in attendance and a gospel (?) presented that never stirs the worldly, Godless, fashionable crowd; the vast majority of them with their names on some church record while they are a theater going, card-playing, wordly, hell-bound, crowd. The

devil can so use men; wonderful how he can so imitate the gospel that saves from all sin; wonderful that men and women, so keen in other matters, can be so duped and blinded regarding the tremendous effect of sin; wonderful that joining a church, is raised up and becomes a substitute for the forgiveness of sin and getting right with God; wonderful that worldly souls can rest in fancied security in a profession of religion or church membership when the Bible declares they are going straight to hell, and most wonderful of all, no deep contrition, no deep repentance, a sentimental song of "Mother I'm coming" or "Little Willie is waiting up there for you," until human sympathy is touched and up goes the hand or the name is written down and a card signed, designating *what church they prefer to unite with* and the newspapers have whole pages telling of the wonderful work now in progress. Yes, it is wonderful in more ways than one; wonderful that men will make merchandise of the Gospel of Christ, wonderful that they will caricature the tragedy of the Cross; wonderful how that God does not rise up in wrath and wipe the whole soul-deluding, damning farce off the

face of the earth. Yes, wonderful indeed. Oh, for a tidal wave of real old-time salvation, as when the mourners bench was in use, when men and women, under awful condemnation for sin, would mourn for days and even weeks, until they would find God and a whole community would be moved heavenward, confessions would be made, lies taken back, old grudges settled, and stolen property returned, a restitution made. Bless God, Jacob at last starts in to make amends and fixes up the flocks accordingly. Beginning with the fourteenth verse we read that he sent

“two hundred she-goats and twenty he goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses and ten foals.”

And he sent them before him drove by drove with instructions to the men what to say to Esau.

“For he said I will appease him with the presents that goeth before me, and afterwards I will see his face, peradventure he will accept of me; so went the presents over before him.”

And a princely present it was. Among other

things the birthright contained the right to a "double portion" of the father's property, and now he will make amends, he will give to Esau ample remuneration for it all. Before closing this chapter let me ask the reader, have you made restitution for your wrongs? Some, we doubt, were impossible, but did you try? How many times have we known men who had been slaves to drink, get saved and then go to work and pay up old drink bills to convince their old associates that God had saved them. We remember one case particularly of a man who was something of a prize fighter. He would drink and carouse far into the night, ready to stand at the bar and dance or fight. For years his wife stood up under the strain, praying that God would save her husband. Finally God did save him and immediately he went to work to settle up. We have heard him say that he owed nearly sixteen hundred dollars when he was saved and much of it for strong drink, but he took up his hammer and went to his trade and hammered it out and paid the last cent. God called him out to work for him and has used him to the salvation of many souls. If the word of God is true that we

must all appear before the judgment seat of Christ that we may receive the things done in the body, what will you do when you face those things that were wrong in your life and which you never straightened up. How much better it would be to face them now while you can make an honest effort to righten them than to wait until you face them at the Judgment. I beg of you my precious brother or sister, you who may read these lines, do your fixing now for there will be no opportunity at the Judgment and the Book declares that as a tree falls so it lies and if you die with them unfixed they will remain so forever, unless you make an honest effort at so doing, and if you thus do and then fail, God will accept the will for the deed, for while "man looketh upon the outward appearance, God looketh upon the heart."

"He who can, and will not make restitution for the wrongs he has done, can have no claim even on the mercy of God. There is one doctrine relative to the economy of divine providence little heeded among men. I mean the doctrine of *Restitution*. When a man

has done wrong to his neighbor, though on his repentance and faith in our Lord Jesus, God forgives him his sin, he requires him to make *restitution* to the person injured *if it lie in the compass of his power*. If it does not, God will take care to exact it in the course of his providence. Such respect has he for the dictates of infinite Justice that nothing of this kind shall pass unnoticed. No man should expect mercy at the hands of God who, having wronged his neighbor, refuses when he has it in his power to make *restitution*; were he to weep tears of blood, both the mercy and justice of God would shut out his prayer if he make not amends to his neighbor for the injury he may have done him. The mercy of God through the blood of the Cross can *alone* pardon guilt, but no dishonest man can expect this, and he is a dishonest man who illegally holds the property of another in his hands.” (Adam Clarke.)

CHAPTER XX.

A FULL SURRENDER OR SEEING GOD'S FACE.

What is thy name, and he said Jacob.—Gen. 32:27.

No person, when under deep sorrow and true repentance has fought and struggled to get rid of their sins and be saved, will ever forget those hours of soul-sorrow and struggle. How dark everything was. No light, but blindly, groping, endeavoring to break away from the sins of a lifetime, and the old *carnal nature* contending every inch of the ground, the Devil making all kinds of suggestions, and the battle waging on, until forgetting everybody and everything but God, the soul threw itself upon God's mercy and cried, "I will not let thee go," "thou must save or I die." I say a soul that has gone through with such an experience is not likely to forget it. To those who struggle on until there seemed no hope, such darkness and gloom settled around until, in despair, the soul cried out in final and complete surrender, when down through the darkness came the face, so lovely, so tender, and

the words, "Go in peace and sin no more;" that soul will not forget those moments when the "sun rose." No wonder they love such songs as: "There is a spot to me more dear than native vale or mountain." Before one can get such an experience, the past must be made straight, or God must see in the heart a full determination to do so. All must be left behind. All must be parted with, and alone the soul must do the pleading. How often have we seen souls interferred with, and must we say, we fear, cheated out of really finding God by well-meaning but sadly misdirected folks about an altar. How on earth can a seeker "pray through" with someone on each side buzzing into each ear, and each one telling him something different to do until conviction has been half if not quite talked away, or he has become a listener to what someone is telling him, instead of praying straight through to God. Many a soul has been argued into saying they believed they were saved when their poor hearts were telling them it was not done. If I argue someone into it, the next man who comes along is liable to argue or preach them out of it, but if like Jacob, they get down to business and lay

hold on God and when strength is exhausted, still hold on, something will come to their souls that all hell and the devil cannot argue them out of. How careful we should be of an altar full of seekers. What endless harm can be done around the altar.

Jacob sent his presents to Esau and a large one it was, and rose up that night and took all his family over the ford Jabbook. Will some of our friends, who preach so strongly about the children of Israel getting sanctified at the crossing of Jordan, please note that *Jabbook is on the wilderness side on the eastern side of Jordan*. "He sent them over the brook and sent over that he had." *And Jacob was left alone.* (Gen. 32: 23). Ali had passed over. All was given up. All was gone but *himself*. "And there wrestled a man with him until the breaking of the day." All night the battle waged. If you want to see a genuine picture of a sinner seeking to get right with God, you have it here. What a liar he had been. What a deceitful schemer, what a strong self-willed man he had been, carrying out his own selfish, heel-grasping nature whenever and wherever he could, even if it was to deceive an

old blind father and make a murderer at heart out of his brother. Selfish and self-willed, but finally brought to bay he must face the consequence of his wrong-doings. He is now willing to make restitution of property, willing to put himself in God's hands. Although he had gone that far, there had been no *self-abandonment*, no confession of his wrong-doing, of *who* he was and *what* he was. Ah, how many fail right here? "Yes," they say, "I was willing to make restitution, willing to do as God tells me, willing to abide by his orders" but still they don't seem to touch God. The sun does not rise on them. The light does not break. Conviction deep, forward for prayers, ready to do, have come to the altar and even prayed some, seen in earnest, desperate at times, and still the light does not come. There are men today, workers and teachers, who would instruct such penitents to "just believe" or "take it by faith" and multitudes have *tried* to follow out such instructions and with a sad woe-begone face they have tried to testify that they believed Jesus had saved them, when all the time, their poor hearts were crying out to the contrary. I verily believe that

thousands have been tripped right there. They have gone on and testified to being saved, and finally heard the second work of grace taught. The preacher, in his efforts to show up the second work, paid but very little attention to the first work and they, poor deluded souls, sought for the second work. Some got a wonderful blessing and went to testifying to entire sanctification until some prophet came along swinging the Jerusalem blade (the word of God "sharper than a two-edged sword") and immediately they got into difficulty. It is to help such, that this chapter has been written, for we have them coming to us continually, giving just such experiences. Go back to Jacob. There he is all alone, wrestling on and on until the breaking of the day. "This was doubtless the Lord Jesus Christ who among the Patriarchs, assumed that human form; here he was styled the messenger of the great counsel or designed to redeem men from death and bring him eternal glory." (Clark). Now read the twenty-fifth verse carefully.

"And when he (The Lord Jesus)
saw that he prevailed not against him

(Jacob) he touched the hollow of his (Jacob's) thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him." (Gen. 32:25).

While Jacob had started in to make restitution and had sent all over the brook and he was left alone and had long wrestled, yet there had been no confession from his heart. He only confessed he was afraid of his brother, but no confession of his own *personal* condition; nor would he until the Lord finally touches him on the thigh (where man's strength chiefly lies) and weakens him, and then says to him, "Let me go for the day breaketh," but broken down and all but exhausted, growing more desperate he replies, "*I will not let thee go except thou bless me.*" His case is desperate; the morning is coming and with it Esau. "I cannot, will not let thee go except thou bless me." Oh for such desperate earnestness these days. As long as seekers keep struggling and seeking I have no fear for them; but the worst is yet to come. "What is thy name?" Ah, that is the question of all questions. That is the point at issue at last. "Come on, what is thy name?" You will not let me go until I bless

you; very well, what is thy name? What have you been guilty of all your life? What is the nature of your sins? What have you been doing? Why are you afraid of that brother? What have you done; come, tell me your name; make confession of who and what you are. Out with it; no blessing until you do. Only on one condition can you have a blessing from me. Meet those conditions and you can have heaven opened to your soul. No confession, then no blessing. Yes, I know you have started right royally to make restitution to your brother; yes, I can see that you really and at last sent over all that you have; yes, I know how you fear now and are willing to alter the actions of your life. I can see it, but one thing more thou lackest. Come, the day breaketh. Out with it, "what is thy name?" Friends, the word of God says:

"If we confess our sins he will forgive." Nowhere in God's word can I find a license to tell people they can find forgiveness on any other terms. Putting up the hand, or signing a card, joining the church, kneeling at the altar, shedding tears, resolving to do better, making restitution, will not avail without the confession

of your sins. You must, *you must*, YOU MUST, or you cannot now nor forever see his face. And that confession must be so deep that it owns up to God *who* we are and *what* we are; who we have been and what we have been. You cannot, *you cannot, see God* face to face on any other lines. It is the last thing a seeker can do; after all else is done, down in the very depths of your soul, God must see *your entire surrender of you all*, and confess not only what you have been doing, but even what you are, your very ambitions, your character as you have lived it and exactly what you are at heart, the kind of a person you are in your *inmost* soul. You can get religion on easier terms; even the heathen across the sea have religion, and you can get your name on most any church roll in the country on far less easier terms, but you *cannot* get to see His face until that confession is made, and when it and all other conditions are complied with and all surrendered and let go of, you will get an experience that neither men nor devils can make you doubt. Right here, for the glory of my Saviour who saved me from going to a drunkard's grave and a devil's hell, I want to record

my testimony, that for almost twenty years I have never for one *second of time* doubted my conversion. It *was* done. I *know where* it was done and can go back to the very spot, and to the *very boards*, and tell within five minutes of the exact time that God, for Christ's sake pardoned my sins and made me a new creature in Christ Jesus. Hallelujah! But, to get it, I had to give up the last thing, and everybody has the *last thing*. We hear folks say that when they made an *entire* surrender or surrendered *fully*, they were sanctified wholly; no they were not sanctified wholly at that time; they made just such a surrender to be regenerated. If many of the folks who testify to entire sanctification, had a real good clear case of regeneration they would accomplish more for God than they do now with the work of regeneration let down and entire sanctification dropped down to where the Bible really places regeneration. Is it to be thought strange that earnest, hungry hearts, read and find themselves so far beneath what the word of God teaches that they go after a third work of grace and get led off into side-tracks which bring confusion and often ends up in fanaticism

and disgrace? We hear much warning about side-tracks and wild-fire and so on, but if these same teachers would place these experiences up where the Bible places them, we would have far less confusion and God's people would be a fire-baptized, powerful people. Powerful in prayer, powerful in testimony, powerful in service, anywhere at any time the Lord would call. Powerful with men and powerful with God. One cannot read the Book of Acts and then look about him without feeling in his very soul that *something is sadly lacking somewhere*. We believe much of the trouble can be traced back to the time when profession was first made; when the work of regeneration was said to have taken place. No doubt there are many loop-holes along the way, but to get started right is a wonderful experience. "What is thy name?" And he said, "*Jacob*," which means liar, thief, deceiver, supplanter, *heel-grasper*. What an admission for a human to make, but it was life or death. "Jacob," "yes that is my name." "I have been Jacob all my life; Jacob with my brother, Jacob with my father; Jacob all my life; a liar by nature; a deceiver by nature; a selfish heel-

grasper by nature." It was out at last but it was the last, bless God. "*And he blessed him there, the first blessing he had ever had. The first time the Books says "God blessed him."* He had had a dream at Bethel when running away from his brother, but there was no blessing there; neither did he show any signs of sorrow for his conduct. Thousands today have a very dreamy experience but what a useless and juiceless crowd they are. And if their lives are watched they have something that savors much of the "strip-ped rod" affair, in their business dealings and very often in their lives behind the sanctity of the marriage altar. Read Dr. Adam Clarke's comment of this experience of Jacob at Peniel:

"From this time Jacob became a *new* man: but it was not until after a severe struggle that he got his *name*, his *heart* and his nature changed."

What is the picture of a newly regenerated man? The Book says he is "a new creature in Jesus Christ." No more the old creature but a "*new* creature." "Old things have passed away and all things have become new." Bless God! where once he was a "child of the Devil," now

he has become the child of God. Bless God forever! May the reader have as clear an experience. Not only a new heart but also a new nature, and the *promise of a new name*, which came along in due time, as we shall see. God here gives him the *promise* of it, only, and when the proper time comes, he will suit the action to the word and call him by it.

Come, O Thou Traveler unknown,
Whom still I hold but cannot see;
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And wrestle till the break of day.

I need not tell Thee who I am,
My sin and misery declare;
Thyself hast called me by my name;
Look on Thy hands, and read it there:
But who, I ask Thee, who art Thou?
Tell me Thy name, and tell me now.

In vain Thou strugglest to get free,
I never will unloose my hold:
Art Thou the Man that died for me?

The secret of Thy love unfold :
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.

Wilt Thou not yet to me reveal
Thy new, unutterable name?
Tell me I still beseech Thee, tell ;
To know it now resolved I am :
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.

What though my shrinking flesh complain,
And murmur to contend to long?
I rise superior to my pain ;
When I am weak, then I am strong :
And when my all of strength shall fail,
I shall with the God-man prevail.

—*Charles Wesley*

CHAPTER XXI.

BREAKING DOWN.

He touched the hollow of his thigh.—Gen. 32:25.

Before going further we wish to call the attention of the reader to the last sentence of the thirty-first verse. "And he halted upon his thigh." We do not do so for the sake of argument, but because we believe the wrong construction has been placed upon it, and thereby the standard of God's wonderful work lowered. Turning back to the twenty-fifth verse we read, "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and Jacob's thigh was out of joint." We believe God had to break him down by touching his thigh, but Adam Clarke thinks that it was healed the next morning when the sun rose. We do not believe that he went a cripple all through life. We believe God too good, just and kind to cripple for life a man who was earnestly and honestly seeking after him, no matter how bad and black his past had been. We have heard

about Jacob's "*Sanctified limp*," but we rise to say, the sanctified do not limp. A man made a cripple and limping all through life as a result of God's dealing with him is not a true Bible Picture of what we believe the Bible to teach as a type of the sanctified life. Holding up to our gaze a man limping all through life *as a result of God's great blessing on his soul*, i. e. the cleansing of his heart from inbred sin and filling him with the Holy Ghost. Such teachings or such a picture does not harmonize very well with

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isaiah 40:31.)

Mounting upon eagles wings don't look much like limping along, and to save our life, we cannot harmonize the idea of a man limping along the pathway of life, to *running* up the shining way, and that to without being faint or weary. David got happy one day and went off shouting that "God satisfieth the mouth with good things so that thy youth is renewed like the eagles." (Ps. 103:5.) When a boy we have lain on our

backs on the grass and watched that noble King of the air soar up and up until it seemed but as a speck and finally disappear all together in the sky, and twist our imagination all we can, we cannot see anything in it that looks like a cripple limping along the road. Isaiah 35:6 says; "Then shall the lame man leap as an hart, and the tongue of the dumb sing." We have seen this take place so many times that it ceases to be a wonder, or a surprise. We have only to turn to the New Testament to find the lame coming to Jesus, and how often the narrative closes with the words "*And he healed them.*" We cannot but imagine that on that never-to-be-forgotten hour in the upper room when the Holy Ghost the third person, the Comforter, the Sanctifier, came, there was some leaping for joy, and they that had been lame in many ways become sound and well. The third chapter of acts gives us a picture of a man lame from his mother's womb, but so instantly healed that the account says he leaping up went into the Temple "*leaping* and praising God," and so all through our Bible we find its teaching so contrary to the limping idea that we cannot believe such to be correct. We repeat, that this

touch or breaking down of Jacob was accomplished before he had made the confession of whom or what he was. When God saw that he prevailed not against him, he broke him down, and then Jacob realizing his utter helplessness cried out, I will not let thee go except thou bless me. *Then* came the question, "what is thy name?" How many times have we seen strong men wrestling at an altar, until finally breaking down they have thrown up their hands and letting go all, they have, surrendered and confession has been made, and as the "Sun rose" bringing joy, light, and comfort to their soul, they have sprang to their feet and fairly leaped for joy. Whom the Son makes free, is free indeed. The sanctified are not crippled, nor do they go away limping as a result of what God did to them, while they were wrestling with him over their sin. But we do not believe Jacob was sanctified at this time, neither do we believe he went off to limp all through life. The revised Oxford edition says that "The hollow of his thigh was strained," and not out of joint, as the authorized version reads. We do not believe it lasted long for as soon as it served the purpose for

which it was given, God would heal the hurt; just as we have seen him do for many struggling souls, broken down in awful agony until conditions were complied with, and immediately has he come with healing power.

We do believe, the children of God have many defects and infirmities, but they did not come as a result of God touching them, or the power that came down upon them until they threw up their hands, surrendered, and confessed out their sins. Would to God we could have more of that smashing up or breaking down power about our altars, until seeking souls would meet God's conditions and pray through until the "Sun rose," instead of some one buzzing in each ear or endeavoring to persuade them to "Claim they have received" or to "only believe" they have, what they were seeking, when all the time they know they have not even met the conditions that is absolutely necessary to open the heavens to their soul.

CHAPTER XXII.

THE SUN ROSE.

And the sun rose upon him.—Gen. 32:31.

“And Jacob called the name of the place Peniel for I have seen God face to face *and my life is preserved.*” (Gen. 32:30.)

Nothing now to fear from his old life. He has things settled now and can meet Esau without fear. “I have seen God face to face and my life is preserved. Ah, that was a testimony. He *did* have an experience. He had something to rejoice over; not simply a theory but a real experimental knowledge. No more does the old life haunt him; no more is he trembling with fear for men; he knows that all will be well. Oh, that every reader of these lines might have just as sure a testimony as Jacob had. And they may, if they, like him, go clear down to bed rock in their surrender and confession. Bless God forever! This is a million leagues beyond the church-joining experiences that many have

today as the only testimony to God's saving power.

"And as he passed over Peniel the sun rose upon him." No doubt this literally means that the morning was well spent and the sun had long risen by the time he crossed over, but we also see some spiritual significance in it. The night of gloom and blackness had passed, the days of sin and deception were gone and the light had broken in upon him; he was not the old Jacob anymore, not the old deceiving, supplanting, heel-grasper; no, bless God, no. That night had passed and the sun was now shining. A new day had dawned, a new creation had come, for he was a new creature. He had seen God. Oh, how we crave such an experience for every reader of these lines. Oh, how the hour of our conversion rises up before us as we pen these lines. Such a dark night. For ten days the battle went on in our souls, but one night, the 7th of May, 1887, twenty minutes past eleven o'clock, after some two hours struggling on our knees, the blackness of hell and despair about us until it seemed the very ground we were kneeling on was crumbling from beneath us, and

with a wail of despair we threw up our hands and from the depths of our souls surrendered all to God and cried out "Lord save, I do give up." And Oh! there he was, looking down upon us in such love and pity and a wave of joy swept in and all through us. We could not sleep that night for joy. We praised God, sometimes on our back, sometimes on our knees, in the bed and again out on the floor. Oh, *we knew, we knew Jesus* had saved us. The next morning the sun rose indeed. It never seemed so beautiful. The trees, the flowers never had put on such hues. The birds, why did they all sing new songs that morning? Ah, it was not them that had changed; the change had been made in us. We We had been "born again" and the old life was gone. Glory be to Jesus forever and ever! Salvation is the most knowable thing this side of Heaven's Gate. In speaking to Nicodemus, Jesus said, "We speak that we do know and testify that which we have seen." (Jno. 3:11.) In reading the Bible, one is constantly impressed with the positiveness of the experiences and declarations of God's people. So positive were they. Paul is always affirming that he knows

what he is talking about. One place, after writing out his experience he says, "behold, before God I lie not." (Gal. 1:20.) Again, in writing back to his spiritual children at Philipi, he says, "Being confident of these very things." (Phil. 1:6.) Again, in his letter to the Romans, he says, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature shall be able to separate us from the love of God which is Christ Jesus our Lord," (Rom. 8:38-39.) Listen to John's astounding declaration, "And hereby we *do know* that we *know* him." (I Jno. 2:3.) Again, "We know whosoever is born of God sinneth not," and "*We know* that we are of God" and "*we know* that the Son of God is come and hath given us an understanding that me may *know him* that is true." (I Jno. 5:18-19-20.) With what positiveness they speak. Reader do you *know* you are God's child? Do you know you have the Spirit witnessing that you are saved? "The Spirit bareth witness with our Spirits that we *are* the sons of God." (Rom. 8:16.) Have you such a witness at this moment? Could you lay

your hand on your heart and look straight up in to the face of Jesus and say, "I know that thou dost save me now?" If not, then lay down this book and settle this all important question before going farther. If you don't *know* that you are saved, *that* of itself is sufficient proof that you are not. You have not a Bible experience. I pray God that you may have the blessed knowledge, and, like Jacob say, "My life is preserved, for I have seen God face to face." Then your sun will indeed rise.

Along with the first work of Grace there goes the promise of the second. When Moses was giving instructions to Israel regarding the testimony to the children in the days that were to come, speaking of Egypt, he said, "And he brought us out that he might bring us in." (Deut. 6:23.) While they were out of Egypt they were not yet in the promised land. They had one crossing and were out of Egypt, but were a long ways from the second crossing at Jordan. When Saul of Tarsus was in the house of Judas, at Damascus, Ananias came in and said, "Brother Saul, the Lord Jesus that appeared unto thee in the way as thou cam-

est, hath sent me that thou mightest receive thy sight *and be filled with the Holy Ghost.*" (Acts 26:18.) The promise there of the second work was given with the first. He repeats it when standing before King Agrippa, (Acts 26:18.) John proclaimed it in his preaching, "I baptize you with water unto repentance, (first work) but he that cometh after me, he will baptize you with the Holy Ghost and fire." (Second work) (Matt. 3:11.) Thus it was with Jacob. "And he said thy name shall be (future tense) called no more Jacob, but Israel." If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." (I Jno. 1:9.) "All unrighteousness is sin." (I Jno. 5:7.) The teaching of Scripture is so plain upon this point that we need not to take much time to explain, except to call attention to the fact that it is so even in Jacob's case. "Thy name *shall be* called Israel." Dear reader, if you are positive that you are now God's child, that your sins, though many, have been forgiven, thank God and go on, walk in the light and obey God in all things, and ere long, you will hear him calling you to still greater things. As he

brought the children of Israel out of Egypt that he might bring them into the promised land, so he has brought you out of a sinful life that he might sanctify you wholly, cleanse your heart from its inbred depravity and fill you with the Holy Ghost and heavenly fire, that you may be still more useful in your service to him, all for his Glory. "And the sun rose upon him."

CHAPTER XXIII.

A NEW MAN.

And he passed over before them.—Gen. 33:3.

What a difference there is in one's life and notions after they have been "born again." They are new creatures in Christ Jesus. The old life and the fear of old associates is clean gone. No more shrinking and remaining behind, no more crying out, I fear him. No sir, the soul that has repented and "prayed through" to God is not afraid. The 33rd chapter of Genesis opens up with a description of the meeting of the two brothers; Jacob sees Esau coming with his four hundred men, but he is not afraid now. He knows his life is preserved. It does not say that those four hundred men were armed nor coming with hostile intentions but Jacob's guilty conscience made him surmise all sorts of fear and he cried out "I fear him." What a true friend our conscience is and how honestly it deals with us about our actions. But now he knows he is safe and he prepares his family to meet

Esau. We have been told how Jacob was sanctified at Peniel, and the same teachers have told us how Jacob gave up the things he cared the least for first, and held the things he loved best to the last. Well, let us examine and see. He arranged his presents for Esau first and sent them on ahead with his instructions. See Genesis, 32nd chapter, 13th to 21st verses. That was for a present. The next two verses says, he sent on his own family and all he had, and he was left alone. Then comes the long night of wrestling and the blessing came at day-break. There has been no dividing of his treasures yet, except that which was sent on as a present, and if this was his sanctification he now would have the blessing. Then the 33rd chapter opens with his arranging his family with the hand-maidens and their children first, Leah and her children next, and Rachel and her son Joseph last. According to that theory he divided his idols *after* he had received the experience and that never happens. All idols are given up and on the altar *before* a soul receives the blessing or experience of entire sanctification, known as the "second blessing." An entire consecration must be made before God

will accept the Gift, and they tell us that Jacob had such a time putting everything on the altar, holding back his best loved until the last, and if such is the correct idea then he did not get sanctified at Peniel for such a division was not made until after he had the struggle and the word says he had been blessed and had passed Peniel.

We believe the whole theory to be wrong and contrary to the teaching of Scripture and the whole trouble comes from the letting down of the standard of Regeneration. No soul can find God in his pardoning power until it is willing to and *does* forsake all its sins, make amends for its past wrong-doing the best it can, and empty handed throw itself on God's mercy. *This Jacob never did until he came to Peniel.* He settled with Laban and then when face to face with his wrong dealing with Esau, he for the *first time* acknowledged his fear of his old life and did his best to make good that he had defrauded Esau out of. There is not a line of Scripture that we can find to prove that he has even been sorry of his life, until this time. I tell you brother, you will not only be sorry for your old life but you will be willing to do your

best to straighten it up before you will find God, and unless you do so you will land in a Devil's hell, where Jesus said, "Where their worm dieth not, and the fire is not quenched, for every one shall be salted with fire." (Mark 9:48-49.) Some months ago we were walking down the streets of Denver, when our attention was attracted to some large banners on the street cars, advertising a lecture to be given by one named Russell on the topic, "To Hell and Back." What we said then we say now, that if Russell does not repent he will go to hell and remain there.

But Jacob was indeed a new man, and so is every one that has been "born again." Paul in his letter to the church of Corinth said, "if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. 5:17.) *Old things*, the old wicked, worldly sinful habits are gone. *Are past away*. (Past, perfect, tense.) *Are passed away*. They have gone and they have not returned; they went to stay. That old sinful life has passed away, not to return. *Behold*, look at him. See the change that has been made in him, while old things are passed away, bless God, *all things* are

become new. As all those worldly, filthy, sinful, habits are passed away; now the new ones take possession. New life, new aspirations, new desires, new habits, are become new. (Past, perfect tense again.) The new life came, and is now here. He is a *new creature*. *A babe in Christ*. Whoever saw a new-born babe with a dirty old pipe in its mouth. Whoever heard of a babe spitting tobacco juice all about them. Imagine if you can, a row of "Babes" comfortably near the front where every word could be heard and every action be noted, in the opera house to listen to the obscene and suggestive language, and note the scarcity of the attire of the actors, the dress being conspicuous by its absence at both ends. Imagine if you can a crowd of "Babes" at a bull fight, (foot-ball) and waving their handkerchiefs and shouting themselves hoarse, as the "Animals" rush and counter rush and in their fury and anger, break through, gouge, knock down, and trample over each other until blood is flowing and the legs and arms of the bodies that God's word says, "is the temple of the Holy Ghost." (I Cor. 6:19) are bruised and broken, and again, declares that if any

man defile, (margin destroy) the temple, him will God destroy. (I Cor. 3:16-17.) Are those the pictures of "that new creature?" That "Babe in Christ?" That person in whom *old things* are passed away, and *all things* are become new? And do we not find persons, up and down the land who do these things and yet call themselves Christians? Is not a Christian a Christlike individual? Are not our churches full of persons who do those things? What I mean to say is are there not thousands of church members practicing such things in their lives right along? And such being the case is it to be thought strange that the churches are so crippled in their power to draw men and women from their worldly, sinful lives? When the unsaved outside of the church can see no difference between their own lives and the lives of those who make a profession, as they both do the same thing, is it to be thought strange that there is so much skepticism and unbelief? The trouble is, there has been no change in the lives of many professors. They never straightened up their lives and repented of their sins, consequently they have never been "born again." They never be-

came "new creatures in Christ Jesus." Had they had a real repentance and a "breaking up" and a "breaking down" before God, as Jacob did at Peniel, the sun would have risen indeed, and they would have become "new creatures" and no more afraid of their "old life" or the Esaus, but they would now be ready to meet them at any time and anywhere. We well remember that when God had pardoned us of our black guilty past, we were ready to "head the procession" and march out and up to our old associates and to those we had wronged, and that to without fear.

Reader, where are you? Is there anyone on earth that you would be afraid to meet or anyone you would dread to see?

Jacob was no more afraid but placed himself at the head of his company, and did not wait for Esau to come to him, but he went to Esau. What a difference to his old way of doing things. He once ran away, but now fearlessly he goes to meet his brother.

CHAPTER XXIV.

MY BLESSING.

Take I pray thee my blessing that is brought to thee.—Gen. 33:11.

Jacob placed himself at the hand of his family and bowed himself to the ground and came near to Esau and what a meeting. They fell on each others neck and wept for joy. What a difference to their parting: Esau angry, Jacob afraid and running for his life, with Esau threatening to kill him, but now all is changed. What marvels God does work for those who really repent and turn to him. Jacob had sent on his present, done his best at making restitutions and while Esau had as yet not received it, not knowing what it all meant, yet God understood Jacob's intentions and blessed him before Esau had even received the Gift. Ah, how like our blessed Lord. Many a man has started in to make restitution and God saved and blessed him before he had finished up. Many a man has been saved before he could fix up all the wrongs in his life, but it was because God saw the straight honest

purpose in his heart and did not wait for him but accepted the will for the deed. Just this, evening a brother told me how, when God began to reveal his life and hold up his past before him, he pulled off his coat and told the Lord that he would pawn the coat to pay on his old debts if necessary. God accepted the will for deed and saved him and allowed him to keep his coat and he was paying off the debts; bless the Lord!

That is just the way he did with Jacob, saved him and told him his life was preserved before Esau knew what was coming. God knew. He can see away down in the heart and knows all that is going on in there. "Man looketh on the outward appearance, but God looks upon the heart." He did thus with Cain and Abel. He saw the confession of Abel in his sacrifice and testified of his gifts. He saw into the heart and had not respect unto either Cain or his offering. Beloved, he sees into your heart and knows whether you mean business or not.

After the brothers had embraced, Esau lifted up his eyes and saw the women and the children and said, "Who are these with thee," and Jacob replied, "The children God hath graciously

given thy servant, and then they were presented in just the form that Jacob had arranged them. The handmaidens and the children first; Leah and her children next and last, Rachel and her son Joseph. When we show our friends our treasurers how oft we begin with the least, keeping the best and most beautiful to the last, that the impression may increase instead of decreasing, and that is exactly what Jacob did and had them each one come and bow themselves before Esau and "bless God" there was no fear.

Then Esau asked him concerning the droves he had met, (that had been sent over for a present), and Jacob said, these are to find grace in thy sight; but see how Esau replies, "I have enough my brother, keep that thou has unto thy self." If Jacob had been the same old "heel-grasper" how he would have jumped at the opportunity to have kept that large drove, but no sir, he had seen God and the soul that has seen God is a "New Creature."

Nay I pray thee if I have found grace in thy sight, then receive my present at my hand for I have seen thy face and thou wast pleased with me; take I pray thee my blessing that is brought to thee.

And how different that sounds to that old "heel-grasper" of some twenty years previous who said, "Sell me this day thy birthright." "Take I pray thee, my blessing.

Brother, you who read these lines, has salvation made such a change in your life? When you were converted, did it cause such a change that you had a blessing for those you had formerly wronged? Could they see the radical change in your life? Did you have a blessing for them? What about it; what has your life been to them? Have they confidence in you and the salvation you profess? Esau received the blessing from Jacob. The Scripture says, "he took it." The debt was squared. What about yours?

CHAPTER XXV.

“GOOD INTENTIONS NOT FOLLOWED OUT.”

Until I come unto my Lord unto Mt. Seir.—Gen. 33:14.

After their congratulations were over Esau offers to go before Jacob and guard the way, but Jacob has his flocks and his children and they could not travel so rapidly as Esau's four hundred men and Jacob replies, “My Lord knoweth that the children are tender and the flock and herds with young, are with me; and if the men should over drive them one day, the flock will die.” “That was the truth.” Esau was not a herdsman and no doubt knew little concerning their care and requirements, but it was Jacob's business; he knew, hence his reply. Then he went on to say, “Let my Lord I pray thee pass over before his servant, and I will lead on softly, according as the cattle goeth before me and the children were able to endure, until I come unto my Lord unto Seir.” Mt. Seir was in the land of Edom, over one hundred miles due south of Peniel. Esau offered to leave some

men with Jacob, but Jacob did not want them, so Esau started back that day on his way to Seir. Jacob may, at the time, have been perfectly sincere in following on after Esau, for he could have gone that way, passing around the Dead Sea, seeing Esau at Seir and gone on to Beer-Sheba, where his father still lived. Thus he would not have to cross the Jordan with his large flocks and herds. The 16th verse says, "So Esau returned that day on his way unto Seir," but he next verse says, "And Jacob journeyed to Succoth." If the reader will look at the map, he will see that instead of going on South as he intimated to Esau, Jacob turns back northwest. The command from God to him was to return to his own land and kindred. This looks like a failure to keep his word, or at least, good intentions not followed out, and what makes it look still darker, Jacob built him a house and made booths for his cattle. A charitable way of looking at it would be that the herds, tired with the hasty flight that he had made, would require a rest. Again, the language he uses in the 13th verse, regarding the flocks and herds, would intimate that it would be dangerous to

drive them further at present and that they would need shelter for a time until their young were born and strong enough to travel, and that Succoth offered the best inducements for a place to reside. However, that would not prevent him following on and visiting Esau at Seir in due time, but this he did not do, but moved West over Jordan to Shalem, a city of Shechem and pitched his tent before the city, and paid dearly for it. Had he gone on South as he had intimated to Esau, he would have saved himself much sorrow and his entire family from disgrace. Then he bought a "parcel of a field and spread his tent." God had commanded him to go back to the land of his kindred but this land belonged to Harmon, Shechem's father. True, he erected an altar there and thereby would publish to the people around about who he was, and the God he worshipped but it was not exactly where he had been commanded to go, nor just as he had intimated to Esau, he would do, yet he may have been perfectly sincere, when he was talking with Esau, but he did not do so, and like every one who fails to keep their promises, or fail to hearken clearly to

God's commandments and they pay for their carelessness. We do not know what excuse Jacob made, if any, to Esau. They met again in after years and all was friendly and brotherly, so that it is reasonable to think that Jacob acquainted Esau with his change of route but the command he received from God he was slow to obey. And he paid dearly for his carelessness. He settled down at Shalem, bought some land and soon was in trouble. The great mission of Christ on Earth was to "destroy the works of the devil," John 3:8, and the tap-root of the devil's work, was in robbing the first pair of their divine nature in the garden and leaving them to bring into this world a race of human beings with his own devilish, rebellious nature, called in Scripture the "Carnal Mind." See Romans 5:12-19 and Romans 8:7. The brightest pardon God could send down from Heaven though brought down on parchments of gold by an archangel in person, could never reach that devilish twist in your nature called the "Carnal Mind." God can only pardon the wrongs which you do, He cannot pardon you for the crookedness in your nature—a something that you did

not do. A dark *something* in your very nature which causes you to go wrong, to commit sin, away back in your childhood and has kept you at the business ever since, until he pardoned you of your sins. But that wrong doing, that dark, devilish twist in your nature was beyond all pardoning power. He must work another work to reach that inward, subtile crookedness. Though you may know he has pardoned you and that you are His child, yet alas, how often you feel that inward traitor, wishing to unlock the door of your heart to the outward temptations of the devil. That inborn hellish thing knows the voice of Satan only too well, and how quickly it responds to his approach. God proposes to crucify, kill, and destroy that inborn thing and cast it entirely out of your heart. See Rom. 6:6-7-22. I Thess. 5:23. All through the Bible God commands *His* people, (not sinners) but those who have been born into His family to "*be Holy.*" They are His people and they know it; like Jacob they squared the old life so far as they were able and after wrestling, agonizing, prayer, deep confession, and contrition for sin the heavens opened to their souls gaze, and

the "sun rose" with healing in his wings, Bless God.

These are his and they know it and yet, down in their very natures they find a *something* that wants to respond to the tempter. In their will's they say, no, to all temptations, but that something in their nature, *wants* to say yes. God wants to take that *something* out and he is only waiting for them to obey and meet the conditions as laid down in Rom. 12:1-2 to do what is promised for them in Thess. 5:23.

They read in Heb. 12:14 that this experience of purity, holiness of heart is indispensable to those that are to see God. In Thess. 4:3 they read that it is "God the father's will" for them to have such an experience and Matt. 7:21, they read that Jesus himself said that no other crowd but they who *did his father's will* could enter heaven, yet with all this Scripture, together with much more, and reading that *God absolutely commands his children to be holy*, how careless they seem and how slow to push on and get to where God, tells them and they pay for all their carelessness. They do not mean to disobey God outright. They know that sometime they

must be made holy, but oh how slow they are to go on at once and like Jacob, they settle down short of the command, and also like Jacob dearly do they pay for it. Beloved, if you are not all that you know God wants you to be, and *where* God wants you to be, I warn you, sorrows and disappointments are not very far ahead. The best thing for you to do and that quickly is to *move on* and up to where God wants you, to the place that he is calling you to. Do not hesitate, nor procrastinate another hour. By so doing you will not only save yourself much sorrow and trouble, but you may save those, who are dear to you much sorrow and sadness and also bring honor and glory to God. *Move now.*

CHAPTER XXVI.

A FAMILY DISGRACE.

And Dinah the daughter of Leah which she bear unto Jacob went out to see the daughters of the land.—Gen. 34:1.

Adam Clarke thinks Josephus correct when he says that it was at one of their religious festivals. According to the time given by Usher, on the margin of oxford Bibles, Dinah would now be about fifteen years of age. Jacob has been at Shechem now some seven years and Dinah who was his only daughter and the last child born to him by Leah has formed acquaintance with the girls of Shechem. She is out with worldly company, with those who care nothing about her fathers' religion, nor his God. Those idolatrous festivals were an occasion for feasting and dancing and Dinah is there. What a place for a child of a religious parent to attend. Whether she was there by Jacob's consent or not, we do not know, but this we do know, that had he gone on as he had been told to do, when God ordered him to leave Padan-aran, and as he had intimated to Esau, Dinah would not have

formed associates with the idolatrous shechemites and been placed in the danger that cost her virtue. Primarily, Jacob was to be blamed. He should not have subjected his children to the influence of the idolatrous shechemites, by setting down there when the order was to go further on to some other place. Many a parent has done likewise, since then. Instead of pushing on to the experience of full salvation from sin and thereby holding an influence over their children that otherwise they do not have, the children got mixed up with the world, and sorrow and disgrace follow. If Josephus is correct (and Adam Clarke thinks he is, that this was at a festival) then Dinah was at a dance, for feasting and dancing was the custom and the abominable virtue-stealing soul-damning business is still kept up by fashionable and worldly idolators of today. More girls lose their virtue through the influence of the dance than all other agencies put together. Oh, if parents would move on and up to where God wants them and throw around their little ones the protection of full salvation, there would be less sorrowing hearts and disgraced homes. Jacob did, later on, but not until his very pres-

ence became a stench among the inhabitants of the land. The young Prince who caused her down-fall wanted to take her to wife and his father came to Jacob with that proposition. Jacob laid the matter before his sons, but they had inherited the deceitful nature of the heel-grasper and trouble followed.

They answered deceitfully, laid their plans, and shed innocent blood in their revenge, until Jacob cried out, "Ye have troubled me and made me to stick among the inhabitants of the land." Oh, Jacob, that same old deceitful spirit you had so long and the deceit you practiced is now reaping you a harvest. Your sons knew of your "Striped rod" affair and is it to be wondered that when they saw your deceit that they should practice what they had seen you do? It is coming along down the family tree. It is written "Whatsoever a man soweth that shall he also reap," and you will reap your crop in tears and sorrow and that for years to come. If we could only impress this in the hearts and minds of men, that the actions of their early lives will follow them down the years of time, how they would change. How much sooner they would change

and the tears and sorrow and disgrace they would be saved from, but men in their sinful lives do not stop to think that they must reap the results of their actions later on, and the longer they go on in sin, the greater the crop will be reaped, for we will reap what we sow.

Jacob spreading his tent in Shalem bore fruit in abundance. Many a father might have saved his child had he moved up and on in his experience to where and to what God had called him to. If you have spread your tent in Shalem, unless you want sorrow and disgrace, pull up stakes at once and move on to where God is calling you to.

Before closing this chapter, we wish to call the readers attention to a subject, mentioned in a former chapter. That with each succeeding generation, the carnal mind seemed to be growing worse or, making more deadly havoc in its pathway. We doubt not but that this may be questioned by some, but it seems to be working thus in this family, without question. Jacob called to his aid, a law in nature to aid him in his cheating Laban. His conduct was simply downright treachery. His sons, no doubt knew

of their father's treachery and double-dealing and they are not only ready to follow in his footsteps, but go much farther in their dealings with others. When the father of the young Prince, who endeavoring to righten the wrong that he had done, came honorably to ask that Dinah might be his wife, the 13th and the 14th verses of the 34th chapter says that, "the sons of Jacob answered deceitfully," and one has only to read on through the chapter to learn that they had not only answered deceitfully, but acted treacherously and carried it on to murder in a wholesale manner. What a picture the 25th verse gives of Simeon and Levi, now but twenty-one and twenty-two years of age. What a record to start off on life with. Jacob's nature, had led him to lie and to cheat but that same soul-damning disease in his sons led them on to murder, until their hands were dripping with human gore. It does certainly look as though it was getting worse, and when we find parents today, practicing deceit either with men, or secretly endeavoring to cheat God, we tremble when we think of what the influence may be, and what the consequences will be, upon and in the lives of

their children. What manner of fruit will be borne. Whatsoever a man soweth that shall he also reap, is the verdict of God upon the human lives. Ah Jacob, that heart of thine will be wrung with grief, many times, and rivers of tears, will find a channel down those cheeks of thine, before the harvest is all gathered.

CHAPTER XXVII.

STARTING FOR HOLINESS.

Arise go up to Bethel and dwell there.—Gen. 35:1.

Jacob has now been in Shalem about seven years when God speaks to him a *second time*. The first time was up at Padan-aram when he said "return to thy kindred." That was when he was ordered away from the deceitfulness that he was practicing on his uncle Laban. That is what God says to every sinner, stop this kind of a life and return, go back, repent, change your mind, retrace your steps; and Jacob did, has met Esau, made restitution, settled up with Laban, and has been living at Shalem some seven years. But when he was startled in his dream, he promised to return to that same place. One of the first things that come to ones mind when put under conviction is, how can I get rid of sin, or when God flashes his presence upon a soul, immediately that soul will begin to think about getting rid of sin. When startled by his dream Jacob made some promises regarding Bethel, like

all sinners will when startled by anything that had the touch of the supernatural. When God spoke to him at Padan-aram and told him to return he promised to deal with him. God will not deal with a sinner until that sinner is willing to retrace his footsteps. On his returning, when about to be confronted by Esau and four hundred men he was again afraid, and distressed, and in calling upon the Lord, reminded the Lord of that promise and God heard him, and wrestled it out and blessed him. But Jacob had remained in Shalem some seven years. Had he gone right on he might have saved himself, as well as his family from disgrace, but he had lingered in Shalem and now God speaks a second time. "Go up to Bethel and dwell there." Stop this wandering about, go to Bethel and dwell there.

The second work of Grace taught in the Bible is, to the soul, an abiding experience. When Jesus was talking to his disciples about being fruitful he said, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my father glorified that ye bear much fruit. That honor

of bearing much fruit depends on their abiding in him. Jno. 15:7-8. Again he had said, "I will pray the Father and he will give you another Comforter, that he may *abide* with you forever." Entire sanctification is an abiding experience, a dwelling place, an end of wandering, a place of safety, a haven of rest. God said, "Go up to Bethel and dwell there." Not only was it to be a dwelling place, but he was to go *up* to reach it. It was located on higher territory than Shalem and while the first work of grace is a blessed and an exalted position, the second work is *higher up* and one must move on higher ground to attain it, "And Jacob said unto his household and to all that were with him, "Put away the strange Gods that are among you and be clean and change your garments." He had a large household, his large flocks and herds would require much help, which no doubt he had brought with him from Padan-aram. They no doubt, like Laban had brought their Gods or images with them, but now Jacob proposes to make a cleaning up of his entire household and required one and all to go with him. I tell you, beloved, when you start out after holiness you will pay

attention to the balance of the household; you will begin to think of the remainder of the family." "Be clean and change your Garments." How much this sounds like Rom. 12:1. "Present your bodies a living sacrifice, holy acceptable unto God." A clean body, a holy body without a single sinful habit. Sinful habits and sins, for which a soul must seek a pardon. The command is to present a holy body, change your garments. In his comments on the verse, Dr. Adam Clarke says:

"Personal or outward purification as *emblematical of the sanctification* of the soul, has been in use among all true worshipers of God, from the beginning of the world."

Thus we see that this command of Jacob is emblematical of the preparation to seek *entire sanctification*."

"Put away the strange Gods that are among you. (Hebrew, gods of the stranger—of foreign nations.) Jacob had brought in his service a number of Mesopotamian retainers, who were addicted to superstitious practices; he

might have been too negligent hitherto in winking at these evils in his servants; or perhaps it was not till his arrival in Canaan that he had learned for the first time that one nearer and dearer to him was secretly infected with the same corruption, (Chap. 31:34) be that as it may he resolved on an immediate and thorough reformation of his household; and in commanding them to put away strange gods, he added, be clean and change your garments; as if some defilement from contact with idolatry, should still remain about them. In the law of Moses ceremonial purification were ordained and observed by persons who had contracted certain defilement and with the observances of which they were reckoned and unclean, and unfit to join in the social worship of God. These bodily purifications were purely figurative, and as sacrifices were offered before the law, so also eternal purifications as appears from the words of Jacob; hence it would seem that

types and symbols were used from the fall of man, representing and teaching the two great doctrines of truth, viz., the atonement of Christ and the sanctification of our nature. (Bible Commentary.)

Jacob is in earnest and is determined to go up to Bethel clean. "Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress and was with me in the way which I went." We ask the reader to examine this statement carefully. That he here alludes to his return from Padan-aram, just before he met Esau, there is ample proof. He is going up to Bethel for the purpose of building there an altar unto God, who had *answered* him in the day of his *distress*. Two facts are promised: first, that there had been a time when he was *greatly* distressed and secondly, that at *that time* when in distress He had *prayed unto God*, and that God had *answered him*. The only correct explanation and meaning of the verse lies in finding the place and time, when he was *in distress*, and when in distress, he prayed to God and received an answer.

It does not state he was in distress at Bethel, neither does it say he prayed at Bethel, neither received an answer to any prayer that he could have made while at Bethel, and as it was at Bethel where he had the dream of the ladder, it cannot be that occurrence that he proposes to build an altar in remembrance of or unto God who had answered him in the day of his distress.

We have only to turn back to the place where he was about to meet his brother Esau. Let the reader turn to Genesis, 32 chapter and read the 7th verse. The sixth verse informs us that he has sent messengers to meet Esau and that they have returned with the news that Esau is coming with four hundred men. Well does he remember his parting with Esau, the threat to kill him for his deception and fear takes hold of him and it says. Then Jacob was *greatly afraid and distressed*. Let us state that this is the *only place* in the narrative where it says he was distressed. Again, let the reader remember that Jacob had not yet become a praying man. He tried to make a bargain at the time of the dream, the following morning, but nowhere in God's word has it stated that he had yet become a praying man.

"A regenerated man prays," but this bargaining, heel-grasper will have to be run into a corner before he prays and that is just what occurred. Pray he did, and in distress and on through the night and as we have seen, did get an answer from God, and now he is going to build an altar unto God at Bethel in commemoration of that event. In the oxford Bible that we are using there is *only one* reference given from Gen. 32:7. It is marked just before the word *distressed* and gives Gen. 35:3 as that reference. In Gen. 35:3 in the clause "And I will make there an altar unto God, who answered me in the day of my distress," there is a reference given and it quotes right back to Gen. 32:7 where it states he was "*Greatly afraid and distressed.*" Commenting on (Gen. 35:3) Dr. Adam Clarke says, not only when he fled from the face of his brother, *but more particularly when in his greatest straight at the brook.* (Note the emphasis we have placed upon the last sentence of the quotation.)

"And they gave Jacob all their strange gods which were in their hands, and all their earnings which were in their ears." (Gen. 35:4.)

What a pity Jacob could not get hold of some of the folks now-a-days. He seemed to speak to his household in a manner that would have nothing but obedience. We have folks now-a-days, even some professing holiness that still follow the heathenish custom of those days and barbariously punch holes in their ears to dangle their pride on. Sister, if God had wanted or seen the need of holes being in your ears, he would thus have arranged them, but he did not see the need, consequently you came into this world without those holes. But brother Williams, the doctor, said that it would help my eyes to pierce holes in my ears. Oh, did he? Then the more holes and the nearer to your eyes the better, so punch a few through your nose. The book says, that women professing Godliness are not to wear gold for adornment. (I Tim. 2:9 and I Peter 3:3.) The putting on of array in the passage in Peter is the same as the costly array in Timothy, and I care not where you go, you cannot find anybody that wears gold as an adornment, that has any great *degree of spiritual power*. I have observed this up and down the land, where I have gone. I have heard of

preachers saying, it does not matter what you wear, but either they are speaking false, or these passages of Scripture do not mean what they read, and I have noticed, and that carefully, that such teachers or preachers are void of any great degree of power. *God will have obedience in the small things*; it is the little foxes that spoils the vines. But brother Williams, I do not wear that ring so that it can be seen. Well then, why don't you wear it on your toe, where it cannot be seen. But you don't understand; my mother gave it to me. Indeed, and she gave you your carnal nature also, why not hang on to that? But father left me this keep-sake. Did he? Well, he left you his ugly temper also, if you hang on to one so dearly, why not keep *all* he left you. It is only a sign that you are not dead, and that you are not willing to walk according to the word. If it was something that was useful it might be different, but your earrings and finger rings and other costly adornments are a needless waste of money, and are not useful but only for adornment, and show forth your pride, and when you really and earnestly start out to seek holiness they will drop off like feathers off a dead duck.

The very fact that the Bible says don't wear them, and you find any unwillingness in your heart to not do so, proves that you are not willing to walk in the light of his word, but willing you will be, before you receive the experience. I don't care what sort of an excuse you try to hatch up, the Book says, "Don't," and you show your pride and unwillingness to obey by so doing." And Jacob hid them under the oak. We have a separation and a burial, all in this 4th verse, and if you want the experience of full salvation you will have to travel over the same road. There will have to be a clean, clear separation from all that is worldly, a consecration of your all to God, and a good old fashioned burial. A saying good-bye forever to all those things. You may try to get the experience on other lines and it will not be difficult to find teachers who pose as holiness teachers, who will tell you, that those things do not matter, and that you do not have to lay them aside, and you can try to push your mind up to believe you have the experience, to take it by faith, as that method is called, but all the time your poor heart will keep saying you have not got it, and you will be as dead, and dry and as juice-

less and as void of spiritual power as those preachers are who told you it did not matter. It is no small matter to go against God's written word, and on any line, and no soul can do so, without spiritual loss. The money that you have wrapped up in such things would keep a missionary going for some time or help to save some poor girl from the slums. It is a needless waste of the Lord's money and one that you will have to account for. Better do like Jacob's household; get rid of them and obey God and walk in the light of his word.

CHAPTER XXVIII.

THE TERROR OF GOD.

And they journeyed: and the terror of God was upon the cities that were round about them.—Gen. 35:5.

Literally, this means that the inhabitants of those cities did not pursue after the sons of Jacob on account of their treachery with the Shechemites, related in the preceding chapter. But we see some spiritual lesson from it also. Many people would seek after God, were it not for the opposition they think they would encounter from their worldly and sinful companions. To such, I would say, you need not hold any fear on those grounds. You start seeking after God, truly and earnestly, and you will soon discover that your old friends from whom you feared so much, will keep a good long distance from you. They do not want anybody around them that will not join in with them in their sinful and worldly pleasures. Invitations to their worldly pleasures will suddenly cease. You begin talking about God and His power to save from sin, and asking others to join in with you, and give up their sin-

ful worldly pleasures and you will suddenly realize that your absence with them is preferred to your company. If you are truly and earnestly seeking after God, your very walk and daily conversation will be open rebuke to them, and they will take care to give you a good letting alone. Your actions they will not understand, and you will become peculiar to them. Just at this moment we have in mind a certain young man who, at one time was worldly and sinful. He played cards, frequented the billiard parlor, drank with his friends, and among them was an all around good natured fellow. But one day there came a change. He found out he was going the wrong way and facing about, Jesus met and saved him, and where once he had been whole soul for the devil he now began and threw his whole life into the work of saving lost souls.

Quickly his old time friends dropped off. Some said he is all right but we do not care to go that way, while others said, what has come over him, he seems so peculiar. Once we loved to be in his company but now we always feel ill at ease when he is about. There has come over him such a change. Sure enough, it was the old

story, "The Terror of God was upon the cities that was around about him." There was a something about him that they could not understand. We have seen this very thing over and over again. Let a soul get to desperately seeking after holiness and tobacco-using, soothing-syrup, lodge-joining, preachers and worldly carnal church members will give that soul a wide berth. You do so and they give you a good letting alone; they will think you have become fanatical and you will not be bothered by their presence. They will be afraid of you. A brother who is a prominent business man in one of the cities of this country, and who was class leader and prominent official in his church and gave largely to its support for many years, told me how he was on a committee called the "Freeze-out-Committee." The business of that committee was to watch for persons who would testify, or sing and pray readily, or show a spiritual zeal, to crowd them back and keep them down and in numerous ways, make them feel that their room was better than their company. That they were not wanted, and that in a church whose doctrines state, that it was raised up to spread

Scriptural holiness all over the land. I had heard of many kinds of committees but this Freeze-out-committee" was a new thing to me, and in a large city church. He told me how he had stood for his church, paid his money and though ignorant of experimental salvation had done his best to help her through seas of trouble brought on by pastors, one who were guilty of adultery many times over, and another arrested by the Chief of Police and locked up for a crime too disgusting and vile to put in print, but he had done his best with time, influence and money to help her through the storm, and when he found the Lord in His sanctifying power and began building up his class and teaching the very doctrines of his church, had his class taken from him, snubbed at every turn, and finally turned out. As he related the way and manner in which it was all accomplished, and the fear they seemed to have for him and the little holiness crowd, and the charges brought, I thought of this passage of Scripture, "And the terror of God was upon the cities round about them." While I am writing these lines I am sitting in the lovely comfortable home of a prominent professional

man and his good wife, who having accumulated some of this world's goods and obtained a high position on the social ladder, was pressed to "join the church" for the sake of their influence. For years they turned their money into this church. One day the good wife attended a Holiness Camp meeting and under the preaching of ministers of her own denomination, was saved, and later sanctified, which resulted in the husband finding the Lord. Immediately they began work in their own church to get souls to God and be a real help and honor to the church whose doctrines taught so plainly the great blessing that had come to their lives. Being class leaders their opportunities for doing good were unlimited. As time passed by they were sat on, rebuked openly and publicly, but they held their peace and humbly toiled on in the hope of better days—days that never came. They are often given to understand that their presence was no longer desired, but loyally and faithfully held true until charges were trumped up and the little holiness band was turned out, despised and not wanted. Said one of them to me, they would rather see the devil walking in than for us to do

so and again my thoughts went to the verse, "The terror of God was upon the cities round about them." These are not simply heard-of-cases, but I have been entertained in either home, and those homes are still the homes of prayer and godliness. And those men, business men still saved, sanctified, humble and sweet in their souls are still pouring out their time and money for God. They did not back-slide nor grow bitter in their souls, but are today standing faithful and true to God.

"Jesus said, "Straight is the gate and narrow the way that leadeth unto life and few there be that find it." (Matt. 7:14.)

Beloved, you will not be crowded if you go "this way." There are not many going this road, but Jesus said wide was the gate and broad the way to destruction and *many* that go in thereat. *Few* on the narrow way, but *many* on the way to destruction. You will not be crowded but bless God its a select company. Their garments are not soiled by the filth of this world, but they are washed white in the blood of the Lamb; not the old garments anymore, for there has been a glor-

ious change and they are headed for that country where they can "see God." The place a little farther up the road where he whom they know as the "Almighty" has something in store for them, and while the world is engaged in its pleasures and treasures, they have no charms for a soul that is on the march for God. That soul, intent on reaching the place where God appears, has no time now nor thought for ought else but to see the King. Jesus said, "*Blessed are the pure in heart for they shall see God.*" (Matt. 5:8.) I know that Jesus would not, nor could not bless a people who never existed. Oh, beloved, if you want such blessings that your tongue will fail to find language to express, be clean, change your garments, "move out, get on the march for higher ground," and you will find that not only will the blessing and Blesser come, but you will have plenty of room. The way is not crowded, there is plenty of room for you.

CHAPTER XXIX.

ALOW-BACHUTH, OR THE OAK OF WEEPING.

But Deborah, Rebekah's nurse, died and she was buried beneath Bethel under an oak.—Gen. 35:8.

But Deborah, Rebekah's nurse, died and she was buried beneath Bethel under an oak, Gen. 35:8:

“So Jacob came to Luz which is in the land of Canaan, that is Bethel, (House of God) and he built there an altar and called the place El-bethel (The God of the House of God) because there God appeared to him when he fled from the face of his brother;” right back to the place where God first stopped him when running from his wrong-doing. To be converted means, in the Greek, to be turned around, and Jacob has surely been turned around and now is willing to obey God, and willing to keep his vows made when running away from his wrong doing. It has taken years to get to that place, but he gets there, and that is exactly the spot every soul will get to before it can get the experience God has for it. “And Deborah,

Rebekah's nurse died and she was buried beneath Bethel under an oak, and the name of it was called Allow-bachuth," (The oak of weeping.) We don't know how long Deborah has been in Jacob's family, but evidently for some time. She was his mother's nurse given to her when she was married to Isaac. She would be very valuable to his now quite large family. We do not know just all that this means, or all the reasons for which it is placed just here, but we do see some remarkable spiritual lessons from it. Ever since God spoke the *second time* to Jacob about getting back to the land of his kindred (Canaan) he has lost no time. He charged his family to prepare themselves. The strange gods were put away from among them; the ornaments in their ears were removed and the whole buried. Garments changed and clean from defilements, they had journeyed direct to Bethel and Jacob erected an altar. This is his *second altar*. The first he erected at Shalem after he had made restitution to Esau and wrestled and "prayed through" and *was blessed* (Gen. 32:39) the first time it says God blessed him. And he met Esau and they parted good friends. Shalem was in the land of

Canaan also and now he has reached El-Bethel, he builds another. Two altars, two places and two experiences. God said go up to Bethel and dwell there, and he has arrived and built his altar. To every seeker after holiness, the *second work of grace*, there is always some last thing to do, some last things to be put aside. The last idol to be handed over. Oh what a time Jacob has had in reaching this point, and what a time every soul has in getting there. The last thing to be laid on the altar is always the hardest, and it is a *time of weeping* sure enough. It is the oak of weeping. How precious was dear old Deborah to Jacob. She has held him in her arms: had watched him grow from infancy to manhood. If we would compare the raising of a child in those days to that of today, almost innumerable would be the recollections of instances that would flood our minds, of the kindness and patience of dear old auntie Deborah; her increasing and unwavering fidelity to the household and especially to this youngest son who was so loved by his mother, Rebekah. with whom Deborah had been all her life, and now to be in Jacob's household, she indeed would be

valuable and her services all but indispensable; but the parting came and it brought a time of weeping, and thus it is in the experience of every soul who will enter into the secret place of the Lord, who *will lay all on the altar*, and allow the pentecostal fire to burn out all the dross. The last idol must go. That which is nearest and dearest must be laid down, no matter how long cherished, nor how to the heart seemingly indispensable it may seem, it *must* be laid down, and laid down once for all. The soul must let it go, the parting must take place, and though hot scalding tears run in torrents, the funeral must be held and the burial take place. God said, "Abraham, take thy son, thy only son Isaac whom thou *lovest*." Ah, that touches the tender spot. God knew where Abraham's heart strings were and how tenderly, but how really he put his hand on the treasure of "his friend," and when the "friend of God" had carried out to the letter the command, all but the descent of the knife to finish it, God spoke again, "Abraham, stay thy hand, for now *I know* thou fearest God seeing thou has not withheld thy son, thine only son from me." To Abraham it was as real as

though the boy had been slain. When God ordered him to offer the lad, there was no hesitation on the part of Abraham and it was as real to his father's heart as though he had really sacrificed his boy. Idols and Treasures as sacred and dear as right eyes and right hands, must go, and though it may be that, or those who have nursed us in former days, yet the last treasure must go on the altar, and let go of once 'for all. The consecration must there be for time and eternity. The burial ends the whole matter but it will be a time of weeping.

Even when the most careful preparation has been made, as in the case of Jacob yet there is generally the last thing to give up, and it is the letting go of that *last thing* that brings the last gasp and the death takes place, and the funeral is soon over. With some it is one thing and with some others it is something else, that brings on the death and burial but in every case it is always the *last thing*. We have in mind one case, where a young man who had been wonderfully saved from his sinful life and God began calling him to a certain line of work for saving lost and perishing humanity, but it was very different from

what his father had all his life planned for the young man. The father brought every argument to bear, quoting much scripture on the subject regarding a boy obeying his parents. The young man was of age, yet his father had been kind and he desired to comply with his wishes, but they were in direct opposition to the way God was calling him to tread. After many sleepless nights of soul agony and prayer he finally informed the father that while he loved him and would love to please him, he felt he must either say yes to God or lose his experience. It seemed like turning his back on father but the matter was placed in God's hands, and the father laid on the altar. It was a long bitter struggle, but God knew best. The consecration was made. It was a real burial and a time of weeping, but we have heard him say he never had cause to regret it. He said, "To his heart it was putting the father in the coffin as real as he finally did so some years afterwards," but note the consequences. That father was unsanctified; the boy made the consecration, placed all on the altar, and God gave him the experience. By his letters he kept writing of the joy of that experience,

until the father became heart hungry and sought and obtained the blessing for himself and some years afterwards went home to glory, saved and sanctified wholly. What *might* have been the result had not the young man been true to God and placed that last idol on the altar? It was a time of weeping, but "joy cometh in the morning," and it came. With others it has been some keepsake, but forbidden by the Bible, it has had to be done away with and it was a time of weeping. Again it has been reputation that had to be buried, but the *burial* always was followed by the blessing. We repeat, it does not matter what it is nor how much or how long nor of what great benefit or service it has been, it has to be laid on the altar, the funeral and burial always has to take place. Some have said, "My preacher does not believe in a second work of grace, but says, we are sanctified when we get converted, and now if we seek sanctification as a second work he would feel so bad and he is such a nice man." I cannot help what your preacher believes nor what he says, the Bible teaches that it is a second work of grace and you will have to die off to your preacher and his views. "But he

is so kind and has been such a help to us." That may all be true; we have no right to dispute your word, but if your preacher is teaching contrary to the Word, you will have to take sides with the Word of God, and no matter how he may, or may not feel about it you will have to put him on the altar along with all your idols. No matter the cost. *The funeral must be held.* Again we know of persons who have been deceived, were taught and led to believe that they had the experience, but under the clear searchlight of the Word and the faithfulness of the Holy Ghost, light flashed in upon their souls revealing *carnality* still there and because their preacher preached a *theory* concerning holiness and now for them to come to the altar, would seem to reflect on his preaching and to please him they refrained from coming to the altar and seeking the experience. We have seen them labor hard to keep up the smile and try to act as though they had the experience but the shine was not there, nor the note of victory in their testimony. The tell-tale expression, the conviction so indelibly stamped on their countenance was there and how plainly it was revealed to eyes

that had been anointed with an heavenly eye salve, (Rev. 3:18.). They could not bury the *old nurse*. True he may have been a great help to them in days gone by, nursed them along "like Deborah probably did Jacob in his young days," but when it came to going down and confessing that they did not have the experience, their preacher had told them that it would reflect on his preaching, and they thought so much of the old nurse that the burial was not made, and they did not get the blessing that could have been theirs. What must God and angels think of such a preacher and such holiness? Again we have heard folks say, "My church does not teach sanctification as a second work of grace. It is not in her doctrines, and for me to seek such an experience would mean for me to bring the censure of my pastor as well as that of the people down on me and they would turn me out." And we have replied, we do not know what your pastor would say neither do we know what the congregation would say, but this we do know, God does say that, it is his will for you to be sanctified wholly, (I Thess. 4:3. I Thess. 5:25) and he says that without holiness no man can see Him, (Heb.

12:14.) Jesus said, "Blessed are the pure in heart for they *shall see* God. (Matt. 5:8.) You cannot go to heaven without it and you *must decide* either to obey God or reject his Word and if it means that they will turn you out, you will have to put your hands in the bleeding palms of your Savior and go with him to Calvary. We cannot help how much assistance your church has in days gone by, been to you. If, as you have said, it means a choice between the two, you will have to bury your "old nurse." You must lay *all* on the altar. Those hard drawn denominational lines will sink into oblivion when you get the experience of entire sanctification. That carnal nature must be put to death, (Rom. 6:6) and no matter what it may be, or how much it has assisted you in days that are past *all must go on the altar*. That young man loved his father, but when it came, as it does to every soul a choice between the experience that cleanses from all sin and fits us for service or for heaven, and something else, the choice has to be made and it is a "time of weeping." Before the blessing will be received the funeral will have to be held. That last treasure must be laid on the altar or you

will not get the blessing. We could go on enumerating many things and instances that have come to our notice that have marked the "last things," the "burying of the old nurse," before the blessing came, but we repeat it must be done and it is a time of weeping. Some times it is only some small trifling matter, but great or small, big or little, old or young, long treasured or not, inside or out of the family, whether it has been a help or a hindrance in the past, it must be laid on the altar, the burial must take place, or there will be no appearing of the blessing, nor blessing received.

CHAPTER XXX.

THE SECOND BLESSING.

And God appeared unto Jacob again, when he came out of Padan-Aram and blessed him.—Gen 35:9.

In order to make the contents of this chapter plain and easily to be understood it will be necessary to go back a little and look over the ground we have come over. We first saw Jacob at home, and his very *nature*; and some things that nature caused him to do, chief among them the great wrong he did his brother, who becoming enraged against him, threatened his life. We saw him fleeing and found him asleep and dreaming of the ladder and of God appearing to him *in the dream*, and that on awaking he was afraid and made some vows, all with provisions in them heeded with an if, but no confession of his sins; and of his going on to his Uncle Laban, his fourteen years service for Rachel, and his cheating his uncle, and God ordering him to return to his own land; of fleeing away; of the meeting between the two and of their settlement, and the news that Esau was coming to meet him with

four hundred men, and again he is afraid and not only does it say that Jacob was afraid, but it says he *was distressed*, (Gen. 32:7) something it did not say about him when he awoke from his dream. He reminds God of what he had said to Him, when, for the *first time* God spoke to him to return to his own kindred and land. (See Gen. 31:3.) Remembering that he had gotten Esau's birthright which had done him no good, yet he goes to work and divides up his flocks and makes Esau a princely present, hoping thus to appease him, which was practically, *restitution*. And after he had done that and sent over the Brook of Jabbok *all that he had left he wrestled alone with God*, and this is the *first time* he has done so. There had absolutely been no confession of *who or what* he had been up to this time, and the Bible does not teach that we can be saved without confession, but says, "If we confess our sins God is faithful and just to forgive us our sins." (I John 1:9.) This, Jacob had not done prior to this time, and tried even here to get a blessing without it, but he had to confess *who* and *what* he was and *when* he did he was blest, and it is the *first time in the Bible that it says he was*

blest. (Gen. 32:29.) Will the reader kindly turn back and read chapters nineteen and twenty. We repeat this was his *first blessing*. His fear of Esau took wings and he arranged his household and went right out to meet Esau.

His fear was gone for he said, "*I have seen God and my life is preserved.*" Now instead of keeping behind he goes ahead, Gen. 33:3, and meets Esau and has a friendly time with him and they part good friends and were good friends when they met again, Gen. 35:29. He settled in Shechem for a number of years and then God speaks the *second time* and bids him to go to Bethel and *dwell there*. He has obeyed and has gotten up there. Everything that would make them unclean has been disposed of. Garments changed, altar built, old nurse dead and buried, which is all a wonderfully clear type of the experience that a soul passes through, when seeking to be *sanctified wholly* or get what we understand as the "*second blessing.*" When all has been attended to, the last funeral rites of the old nurse, out of the way, the next verse says, "And God appeared unto Jacob again," when he came out of Padan-aram and

blessed him. Sometimes the dream at Bethel is spoken of as God appearing to him, but there was neither confession of his condition, sorrow for his wrong doing, *nor a blessing of any kind pronounced.* At *Peniel* was the *first sorrow*, the first confession, and we repeat the *first blessing* spoken of in the Word and the first appearing of the Lord to him, *after* he came out of Padan-aram, and started to retrace his steps. And he testified saying, "I have seen God and my life is preserved," and he was a changed man from that hour, and nowhere else in the Bible can we find a *blessing* pronounced nor the least change in his life *prior to this time.* God certainly appeared to him there, and in a way that allows of no dreaming experience. Now in this verse (Gen. 35:9) is also states that he blessed him and we say it is the second time, the Book says he was blest. This is Jacob's "*second blessing*" and with it comes the *fulfillment* of the promise made at the time he received the *first blessing*, Gen. 32:27. The promise was that he was to be no more called *Jacob* which means "cheat, deceiver, supplanter, heel-grasper," but Israel was to be his name, i. e. "A Prince with God."

Now that promise is to be filled, "and God said unto him, Thy name *is* Jacob." That has been your name all your life, but, "thy name shall not be called any more Jacob;" no more of that deceiving, heel-grasping nature; no, no, that shall be taken away. It shall trouble thee no more, "thy name shall not be called any more Jacob, but Israel shall be thy name, and *he called his name Israel.*" (Gen. 35:10) Bless God he not only got the promise of it, but *then and there* God suited the action to the Word *and he called his name Israel.* Oh brother, God cannot only pardon your sins, but bless God he can take that old devilish, contemptible nature clear out of you. He cannot only pardon you and preserve your life, but he can also cleanse your heart from its inbred, inborn corruption and make you clean, give you the second blessing, sanctify you wholly, and as it took two blessings, that is two experiences, two appearings, to change Jacob's name from heel-grasper to Israel, so it will take two experiences, two appearings or two blessings to *sanctify you wholly.* If ever you have the first experience the promise of the second went with it. If you are now in

the experience of a good, clean justified life, then press on to the sanctified life. If you have had your crossing at the Dead Sea, and are out of Egypt, press on into Canaan to your inheritance. I know the heavenly manna is good, but come over into Canaan where you can have fruit in abundance, until your soul shall delight itself in fatness. He will drive out the inhabitants before you and you shall inherit the land; bless God forever. If you have confessed your sins and wrestled through to God, then consecrate your redeemed faculties to Him, lay all on the altar and ask him to sanctify you wholly. "Faithful is He that calleth you who also will do it." 1 Thess. 5:24.

CHAPTER XXXI.

A COMPANY OF NATIONS, OR GOD'S PROMISE FULFILLED.

A nation, and a company of nations shall be of thee.—Gen. 35:11.

How God does delight to bless those that will consecrate their all to him and be his and his alone. It seems like he just loves to empty the heavenly storehouse in his desire and willingness to completely fill and satisfy the heart, that is all given up to him and is clean. Sometimes we stop and wonder, and stand amazed at the way in which God pours out his treasures to those that he can trust those treasures with. He seems to say, now just watch me and see what I can and will do. Sometimes we feel as though God takes delight in showing just what he can do. How often we are reminded of Malachi 3:10. Oh that all of God's children would bring *all* the tithes into the store-house and receive the uncontainable experience. An experience that will pour itself out on those around about you, and make you a source of

blessing to thousands of souls in this life, to say nothing of the blessings of your influence after you are gone. These promises are open to all, to anyone who will turn from sin and wrongdoing and serve God. Visions of the good we would be able to do, came up before us, even before we were saved. It was God urging and endeavoring to woo us to the path of righteousness. What a loving, tender being He is. In His Word he says, "he has no pleasure at all in the death of the wicked." (Ezek. 18:23.) Again, "Let the wicked forsake his way (wicked ways) and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will *abundantly* pardon." And if they will do that, there follows on some blessed promises, "For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing." (Isaiah 55: 7-12.) Wonderful promises to all that will obey Him. Thus it was with Jacob. From the time God appeared to him in the dream, there were some blessed promises held out to him, and now he has obeyed, and fully in God's hands,

with his very nature changed, God condescended to appear in person to him. God came down and wrestled with him at Peniel and when Jacob made full surrender, God blessed him until the sun rose upon him. And now that he has obeyed God's *second command*, again God condescends to come down and *bless him again* and *he called his name Israel*, "a Prince with God." (See Gen. 35:10.) And there follows the same promise as he made to Abraham when his name was changed from Abram to Abraham, "Father of *many* nations." "And God said unto him I am God Almighty: be *fruitful* and *multiply*; a nation and a company of nations shall be of thee," (Gen. 35:11.) The tithes were all in and the blessing of God was to be found out and here is the promise of it with a vengeance. Abraham was to be a *father of many nations*, but a *company of nations* is to be of Jacob. That is being fruitful indeed, not only by families, but by *nations*, and not a few but a company of them, "and kings shall come out of thy loins." That is certainly being fruitful and multiplying far beyond the most cherished hopes. That is indeed the uncontainable blessing; bless the

Lord. Is it not at least an *earnest* of what Isaiah meant when he said, "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, Oh God, beside Thee, what he hath prepared for him that waiteth for him?" And Jacob is not the last one by any means to have those promises made good to them, but all along down the ages has God made good whenever he could find a heart that would wholly follow him. When Martin Luther pouring over the Word, his heart yearning after righteousness, God opened the windows of heaven to the upturned gaze of his soul. Was not this promise verified to him? Did not God give him children innumerable? When John Wesley searching the Word with an open heart and God turned on him the truth of his sanctifying power, and the old church of England shut up her pulpits against him until, we are told, he climbed upon his father's tomb stone and dared to proclaim the gospel that saves from inbred sin, a Saviour who came to *destroy* the works of the evil, did not God pour out these promises to him? Has he not had sons by the tens of thousands? When with no human arm

but that of his frail and delicate wife to help him, refusing longer to be lied to and tied down, but with the heavenly fire burning in his soul for the masses, helplessly lost and out of reach by the church, William Booth without money, means, nor human backing, stepped forth at God's command and began a conflict for the helpless and hopeless, did not God verify these promises to him? "*A company of nations* shall be of thee," and is it not so of William Booth today? When but a poor ignorant and unlettered boot and shoe clerk in his Uncle's store he found God, and although the church where he was enrolled as a member, we are told, did not want him to give his testimony because he would so murder the "King's English," yet in obeying and walking with God, did there not come a time when the learned doctors of divinity sat at the feet of Dwight L. Moody with profit? Did not God multiply him exceedingly? When that old black slave woman, bending over her wash tub heard God's voice and followed the best she could, until the fulness of the gospel of the Son of God broke into her soul, did not God verify this same promise to her? Has not Amanda

Smith preached not only all over this country, but has stood before the crowned heads of Europe, telling in her plain, simple, yet heavenly unctuous way, the story of the cross? Has not God given her children the wide world round? And what more shall we say for time would fail to tell of the drunken, fighting, ignorant, Andy Dolbow, who by the marvelous wonder-working power of God, was turned into a jumping, shouting, yelling marvel, a wonder to earth and hell, or drunken staggering Hadley of Water street fame, who has rescued more drunkards, bums, and thugs, than possibly any other man in America, or poor ignorant, illiterate, stuttering, stammering Bud Robinson, so poor that he could not afford a candle, but just lay out on the ground, and with the moon shining over his shoulders read of the mighty power of God, until with a soul aflame, with a fiery-zeal, that back slidden preachers could not understand, God has flung him out and over the country until no doubt he has preached to more people than those self same preachers ever saw until God has given him souls almost without number? Has it not been another verification of the self same

promises? And has God gone out of the business, or can it be that those promises have worn out? No, thank God, no, ten thousands times ten thousand, no's: Bless God they are still as fresh, as powerful, and mighty, and thank God, *as full as ever*. Glory to God, they are yet open to all who will pay the price. Put away the strange gods that are among you, be clean and change your garments, come up to El-Bethel, "The God of the house of God," bury the old nurse, have the funeral over with, no matter what the idol may be, no matter how much help it has been to you in days gone by, no matter how dear it is to you now, father, mother, wife, children, sister, brother, friend, preacher, church, anything and everything that has become an idol or that comes between you and the seeking of the *fulness of God*. We repeat, all idols must go and all treasures must be laid at his feet. Tears will flow, no doubt, but when the funeral is over, *God will appear* to you soon, and bless you the *second time*, and pour out his promises upon you. He will multiply you and make you fruitful. Oh glory to God, my soul is singing that old song,

Oh now I see the cleansing wave!
The fountain deep and wide;
Jesus, my Lord, mighty to save,
Points to His wounded side.

Cho.—The cleansing stream, I see, I see!
I plunge, and Oh it cleanseth me!
Oh praise the Lord! it cleanseth me!
It cleanseth me, yes, cleanseth me!

I rise to walk in heaven's own light,
Above the world of sin,
With heart made pure and garments white,
And Christ enthroned within.

Amazing grace! 'tis heaven below
To feel the blood applied;
And Jesus, only Jesus, know;
My Jesus crucified.

CHAPTER XXXII.

AT LUZ, OR HIS DYING TESTIMONY.

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me.—Gen. 48:3.

And God went up from him in the place where he talked with him. So reads Gen. 35:14. God came down and wrestled with him until he broke down, surrendered and confesses and how God did bless him. Now he condescends to come down to him a second time: after he has made all the necessary preparations and met all conditions; got to the place of God told him to go to, God comes down and blesses him *again*. How plain are both these experiences; no dreaming visits here nor bargain-making, nor if's and and's, but all straight out definite experiences that Jacob never forgot even to his dying hour. That long night of wrestling he never forgot, and neither will you my beloved reader. If ever you were "born from above" you will never forget it this side of the grave, but you will sing.

There is a spot to me more dear than native vale
or mountain;

A spot for which affection's tears Springs grate-
ful from its fountain.

'Tis not where kindred souls abound, 'Tho' that
is almost heaven,

But where I first my Saviour found, and felt my
sins forgiven.

Hard was my toil to reach the shore, Long toss'd
upon the ocean:

Above me was the thunder's roar, Beneath the
waves' commotion.

Darkly the pall of night was thrown around me,
faint with terror:

In that dark hour how did my groans ascend for
years of error.

That awful burden of sin, the blackness of
that hour, when the sins and wrong doing of a
life time rose before you, when your old life was
staring you in the face, and life seemed hardly
worth living. That awful roar of sin's condem-
nation you will never forget in this world nor
the one to come. Blessed spot. There Jesus

met you, and for the first time blessed you. Oh how the light did break over your soul as the burden rolled away; after that you knew you were his. Blessed-blood-bought privilege, it can be the experience of every soul that will make the surrender as completely as Jacob did. Then that *second experience*. New light now flashed along the pathway and how Jacob did walk in it. The word says, "If we walk in the Light, the blood will cleanse us from all sin."

Oh the blood, the precious blood.

Dear reader, have you traveled that road? Gone up to your El-Bethel? The finery of the world put aside, and with changed garments to present your bodies a living sacrifice, holy, acceptable unto God? (Rom. 12:1-3.) Everything on the altar? That just means what it says. Everything, *all* we now possess or may ever possess. *All* we now are or may ever be for time and eternity. Good-byes all said, funerals all held, burials all over; it was then and *not until* that God came and blessed him *again*; and such a blessing. Jacob referred to it on his death bed. Turn your Bibles open to Gen. 48th chapter and read the first four verses.

He is now on his death bed. Since he received that blessing, forty years of sore trial has passed. As he had practiced deceit on his father, so his sons had practiced deceit on him. His beloved Rachel died some years later and left him her son Joseph and a baby boy, Benjamin, and about thirteen years later with Esau to help him, he buried his father, to be followed soon by Leah. One by one they slipped away from him, and fell asleep. His sons sorely tried him in many ways. Joseph was torn from him by deceit and for many years was mourned for as dead, but God was still keeping true to his word and Israel did not falter nor complain. He had sowed the seed, he must do the reaping. But all through the years of trial and bereavement God did not leave him, neither did he prove untrue to God. In the 46th chapter and second verse we read that God spoke again to him and he answered "Here am I," no fear there. Bless God. That, had flown years before. One can scarcely read the story all through without feeling sorrow and sadness for him as trials came thick and fast, but in God he always could find a refuge and now down in Egypt and on his dying bed he looks back to that

never-to-be-forgotten hour at Luz in the Land of Canaan when God so wonderfully blessed him. Read Genesis 48:3 carefully and mark every word. "And Jacob said unto Joseph, *God Almighty* appeared unto me at Luz in the land of Canaan and *blessed me*." You may turn back to the 28th chapter and read again the dream experience, and you will not find God appearing there as *God Almighty*. Neither can you find Jacob receiving a blessing there. *Not a word of that nature*, so it cannot be that time he is now referring to; and the promise was that he was to *Multiply and be fruitful*. Search with a microscope and you cannot find these words there, so we must look elsewhere for them. Now turn to the 35th chapter and read, beginning at the 6th verse. So Jacob came unto Luz. He said, God Almighty appeared to me at *Luz in the land of Canaan*. The exact language of the 6th verse in the 35th chapter. He said it was *God Almighty* that appeared at *that time and place*, to him, and in the same 35th chapter and the 11th verse we read, God saying to him, I am *God Almighty*. The very words that Jacob uses in his death-bed testimony; but let us go on with our search. He

says he was *blessed* at that time. Now read the 9th verse of this same 35th chapter and it says that *God blessed him*. But hold ye that have been placing this testimony at the dream event. We still have further proof that you were wrong and that our interpretation is correct. Turn again to that dying testimony and you will read in the 4th verse that at that particular time as God Almighty was speaking to him he said unto me, behold I will make thee *fruitful* and *multiply* thee. Turn again to the dream event and those words are not there, but do turn to the 35th chapter and the 11th verse, again you will find the exact words. Be *fruitful* and *multiply*. My Bible teaches me that in the mouth of two or three witnesses shall the truth be established. Well here are three witnesses. First it was *God Almighty*, that appeared to him; second *he was blessed at that appearing*; third, he was to be *fruitful* and *multiply*. *In no other one chapter in Genesis can these very words in that connection be found*. Sometime ago after hearing us preach a sermon on Jacob, a learned Doctor of Divinity, who is a personal friend, commenting on the sermon, said, "there is only one passage

that seems to contradict the view taken and that is Jacob's dying testimony in Gen. 48:3. If, alluding to the writer he can explain that verse in harmony with his view he certainly has the right view." Well, the above is the explanation and now feeling confident that the above explanation, or that Jacob's dying testimony cannot be truthfully applied to any other time and place but the one as given above, and that it harmonized perfectly and Scripturally with the views herein set forth, we now believe it to be time for the learned Doctor to rise and bow. We believe the proof is positive and conclusive. Some may ask, but why do you contend for these passages of scripture. We reply, that to interpret that dream experience as his conversion, lowers the standard of conversion or regeneration to the dust. He made no confession whatever and goes on with his deceit for years and no where in the Bible do we find where a man can do that and remain God's child. "He that committeth sin is of the Devil." If we would hear "the word" so preached, that *all* sin and wrong doing of *all kinds* must be forsaken before a soul can find God, then when each soul had found him, it

would be much easier to lead them on into the experience of full salvation, which they would really get instead of being deceived as to their condition. We believe it would prevent much of the backsliding that is all around us. If II Cor. 6:17 was set up as the standard, and insisted upon before men and women were allowed to call themselves Christians, what a commotion it would stir up even among the Holiness (?) ranks. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you (future tense) and will be (future tense) a father unto you, and ye shall be (future tense) my sons and daughters said the Lord God Almighty.

Some time ago coming across the Atlantic, we were ten days' without the sun. The storm raged and our steamship was tossed about like an egg-shell. We often noticed an officer standing on the rear deck, which was higher than the passengers were allowed to go. He would stand and looking on the top of a post would make signals to the captain several hundred feet away. We learned that the compass was on that post. In spite of the storm,

though we were three days behind time, yet they held that old vessel right upon her course and made their way across that boundless, trackless, waste of water so straight that we passed by within speaking distance of Uncle Sam's light ship off Narragansett point without altering the ships course. How did they do it? They sailed by the compass. Beloved, the Bible is the compass God has given us to sail by, to make our way through this world of sin and sorrow to a home beyond. And the only way we can do so in safety is to *sail by the compass*. Are you doing so? Are you walking by the word of God? May God help you to walk in the light. Sail by the compass.

CHAPTER XXXIII.

A CLOUD OF WITNESSES.

Wherefore seeing we also are compassed about with so great a cloud of witnesses.—Heb. 12:1.

The above words are well known to bible readers and especially to those who attend holiness camp-meetings and conventions. However, the Holy Spirit has a peculiarity of imparting different shades of truth to individual minds from the same scriptures, so we may find some new thoughts in our study of these words. If the reader will open his bible at the beginning of the tenth chapter of the Epistle to the Hebrews, he will learn, that the Apostle draws a comparison between the Old Testament order of things, and the new. He mentions the old tabernacle, and of how the priests would offer sacrifices for the people, from year to year, showing the imperfection of that kind of worship. It could not make the “comers thereunto perfect,” as it had to be repeated year after year. In the eleventh verse, he says, “and every priest standeth daily ministering and offering the same

sacrifices which can never take away sin, but this man (Christ) after he had offered one sacrifice for sins forever sat down on the right hand of God." Again, beginning with the eighteenth verse, he says, "Now where remission of these is, there is no more offering for sin," showing that Jesus offered Himself "once and for all" to take away sin, and then the apostle breaks out into an exhortation and says, "Therefore Brethren having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say His flesh, and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith" and the exhortation continues on to the thirty-eighth verse, where he swings over on to faith. Beginning with the first verse of the eleventh chapter he tells us what faith is, and then follows up by telling us what mighty things were accomplished by persons, that had faith. The eleventh chapter of Hebrews is strictly in the Old Testament period, but the Apostle swings back to his exhortation again and to the present order of things with the first verse of the twelfth chapter.

When we remember that, what is written in the eleventh chapter, was accomplished under the old dispensation, under the law, and then remember the first verse of the tenth chapter, that says, it was but a "shadow of the good things to come," under the reign of grace, or under the New Testament order of things, it is time we were looking about us to see what was the matter. We expect a better order of things under grace than under the Law, but if we take the eleventh chapter of Hebrews as a standard of the lives and spiritual power of those who make a profession of religion and start out to find those whose lives and spiritual power will measure up to those in that chapter, we will look a long time to find very many of them. We have not yet heard of many "Kingdoms subdued" nor the "mouths of lions stopped"; nor many "armies turned to flight" nor the "dead raised to life again." One, entering into the service of the average church, either morn or night, instead of a resurrection of life, one has the impression, that he is in a grave-yard. We have heard the tongue movement commented on much of late, both verbally and in print but one has only to

listen to the average choir of today and the unknown tongue can be heard. Now and then, there is a two weeks protracted effort with announcements duly made, in the secular press, that the service will be void of undue excitement or excessive demonstration that would disturb anyone, and the *effort* takes place, and the devil goes off to sleep, or leaves the field knowing that no one will be aroused or be resurrected. The dead continue to be dead, and when the *effort* is over, a *few* join the ranks of the sleepers and are placed in the cemetery in fancied security. Even on many popular Holiness (?) camp-grounds, where once a rugged gospel was preached, and the plow was put in deep, with Gabriel on the beam, the thing has cooled off until the old-time power is a thing of the past. Holiness (?) has become popular and the preacher who dares to put in the knife and cut open the cancer is not wanted. The plain straight gospel that ferrets out and exposes the whiskey-voting, lodge-joining worldly-bedecked professor, is not wanted there, any more than that which exposes the card-playing, tobacco-using, theater-going church-member in a dead cold church. A dead, dry, useless,

powerless profession is made of a "second blessing" by a worldly-minded and worldly-adorned crowd, and the preacher who exposes the soul-damning farce, is not wanted. Such a preacher would arouse the lions and awake the dead and stir hell, but not very much of it is going on. The daily bill-of-fare is about as follows: The *theory* of a "second work" of grace, is taught in the morning, the *theory* that it is received subsequent to regeneration is proclaimed in the afternoon, and the *theory* of a "second blessing" is proud to be taught in the bible at night, and many who have never been regenerated, or, if they have been, have backslidden, are invited to the altar to seek the second blessing, and told to only believe and the work is done. But the dead are not brought back to life again, and not many are ready to join the sheepskin and goatskin crowd. We would not have the reader understand that we think the preaching of the theory of a second work of grace was not needed. It would be difficult to preach a full salvation, a freedom from sin whether by act or inheritance, without proclaiming the theory of a second work.

of grace wrought instantaneously in the heart by the Holy Spirit, but the preaching of the *theory alone* seldom brings many men and women to their knees, begging and pleading for God to have mercy on them. The preaching of the *theory* of a second blessing seldom digs up the carnal church member, backslidden professors or the great multitude of Worldly members who were never regenerated. Such people will sit comfortable during a whole ten days camp under that sort of preaching, and will fawn and flatter the preacher, and tell him how much they enjoyed the sermon and how greatly they were benefited, and return to their homes the same careless worldly professor they were when the camp opened. The camp may close on Sunday night, and before the following week is past, they will have attended one or more secret lodge rooms, mingling in a common brotherhood with God-haters and Christ-rejecters. Their persons are adorned with that which the bible forbids and, in numerous ways, their lives prove that they are as void of the graces and fruits of full salvation as though Jesus had never suffered and died. Those willing to forsake all and place

themselves along side that lone suffering figure on the cross, are but few. No wonder Jesus said, "straight is the gate and narrow the way which leadeth unto life and few there be that find it. Matt. 7-13." How straight the way, may be seen in an examination of our text. A CLOUD OF WITNESSES. Countless numbers have read of, and looked back on those spoken of in that 11th chapter, and our text says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight," every thing that would hinder us making the greatest speed possible and "run with patience the race that is set before us." Paul, like Jesus was always drawing his illustrations from life. Here he gets an illustration from the Olympic games. The Greeks were fond of sport as well as war. Those pastimes known as the Olympic games came every four years, and took on a national character. We have read that the participants in those races were taken from the cleanest people in the land. No one who had been a criminal, or in whose family there had been a criminal could take part in the race. They were forced to undergo long hard train-

ing and during that time wore weights on their persons. They must be able to make certain speed with the weights on, before they were eligible for the race. During their long tedious training they would become accustomed to the weights which were not removed until the hour to go in the race. There was much honor in winning one of those races which took place in the Stadium, which would accommodate one hundred thousand persons, and it was so situated that many thousands more could gather on the adjacent hillsides and look down upon the race track. The winner was crowned with a laurel wreath and led about the stadium and introduced to the emperor and to the nobility that would be there. He would be presented to that vast assembly, as a hero, and if any of the members of his family were present, he would be introduced to them. If he lived in a distant city, on his home-coming a new entry through the walls would be made and he would be feted and honored like the home-coming of a conqueror. Imagine that great crowd of people with straining eye, following the runners and with abated breath, or shouts of victory

watch them as they strained every nerve to win. The weights that they had worn so long, now off, they would go with the fleetness of the wind. Now let us turn again to the text; “Wherefore *seeing we* also are compassed about,” surrounded *with such a great crowd of witnesses*. Brother, Sister, do you know that the very hour you made known your desire to be a Christian, that very hour THREE WORLDS turned their microscopic gaze upon you and that they have been watching you ever since? I do not know what method you pursued, whether you rose for prayer, came forward to the altar or expressed a desire to join church. No matter, but at that hour you brought the gaze of three worlds upon you, and they have been watching you ever since to see what sort of a race you would run.

THE FIRST WORLD that we would call your attention to, are those who have made their abode in that “bright realm beyond”. Think of Abraham and Isaac, Moses and Elijah, the old patriarchs and the prophets of the old testament, down to John the Baptist, and on down through the new testament, with all the redeemed from those days until now, looking

down upon you to see what sort of a race you would run. Think of that aged white-haired father or that sainted Mother, gone on before, looking down on you, watching your life as you live it day by day, to see what kind of speed you were making in the christian race, watching how you live.

Sometime ago a very fashionably dressed young woman came up to the platform where we had been speaking and said, "Mr. Williams I do not like the idea of my mother looking down upon my life." "Then live so that you are not ashamed to have her see your life," we replied. But, said she, "you have no scripture to warrant you making such a statement." "You certainly do not study your bible very closely" we replied, "or you would know better. If you will turn to Luke the sixteenth chapter, beginning at the nineteenth verse you will read of a certain man, whom Jesus said, died and went to hell. Some have said that this was only a parable, but Jesus said it took place. That there was a certain rich man that died and went to hell. A beggar who had laid at his gate, also died but was carried by the angels to Abra-

ham's bosom. The rich man was tormented in the flame and called to Abraham to send the beggar Lazarus to dip the tip of his finger in water and cool his tongue. The twenty-fifth verse says that Abraham said, 'Son, remember that thou in thy lifetime received thy good things and likewise Lazarus evil things.' Abraham seemed to know all about both of them and exactly how they had lived, while on earth. If your Mother has gone where Abraham is, she knows as much about you as Abraham does and she sees and knows exactly how you are living." We learned that her Mother had lived a saintly life but the young woman was living in a whirl of high-toned godless society, so we did not wonder that she did not relish the idea of her Mother looking down upon her. Reader, how about your life, and what sort of a race are you running? Are you happy in the thought that there are a cloud of witnesses from above, including your loved ones who died happy in Jesus looking down upon you? Watching your progress and your life as you lived it. What sort of a race are you making?

But there is ANOTHER WORLD watch-

ing your progress, and that is the world beneath. Stop and think again of the countless numbers that have died and gone to hell, that world of night and gloom; from murderous Cain down to that Christless funeral that went past your door, but a few days ago. Statistics tell us that thirty-two million people die every year. Think of the uncounted multitudes of blaspheming-God-defying-Christ-rejecting masses that have lived without God, died without God and Godless have gone to spend their eternity in that black darkness of eternal damnation; all of them now knowing your life and how you are living it. What a "cloud of witnesses" they are. You ask me for my bible proof and I cite you to the same scriptures of that rich man in hell. When he found his first petition could not be granted, he had another; have you read it? Then he said "I pray thee therefore father that thou wouldest send him to my father's house; for I have five brethren that he may testify unto them, *lest they also come into this place of torment.*" He KNEW how many were living and that they were headed for the same place, and the bare thought of every lost soul in hell

knowing how you are living ought to so burn itself into your brain, that you could neither eat, drink nor sleep until you found perfect freedom from every thing that had any tendency to drag your soul hellward, and set you running with the fleetness of time, heavenward. Oh what a "cloud of witnessess" are watching you, and the race you are running.

A THIRD WORLD that has been watching you, is composed of those surrounding you; who knew of your profession of religion, your neighbors, acquaintances and in fact everybody who heard that you professed religion or now profess it, form and make up a large company. They have watched your actions and have taken note of how you have gone in and out before them and they have been watching you closely to see whether it made any change in your life; to see how you have run. They will form an opinion of Jesus Christ and his power to save, by the way you live. The only bible the sinners in your locality have, are the folks in your locality, that profess to be Christians. The sinner may read the bible but generally it is a cold lifeless uninteresting book to him. He is void

of the Holy Spirit and does not understand it, and seldom has any relish for it. You make a profession of religion and while he does not understand the bible, he does understand much in your life. He knows of the things in your life that are so contrary to his conception of right, and he will form an opinion of Jesus and the salvation he shed his blood to bring to lost humanity, by the lives and associations with those who make a profession of that salvation. Can you say with the apostle Paul "be ye followers of me even as I am also of Christ." (I Cor. 11:1.) "Wherefore I beseech you be ye followers of me." (I Cor. 4:16.) *How are you running?* But we will discard all three of those great companies, leaving them out or forgetting that they exist, for if those above could not look down, and those beneath could not know and those of your neighborhood know nothing of your profession of salvation, yet there are a "Cloud of witnesses" inside your home circle. You will not deny, neither will you argue with me that they do not know of your profession, nor know how you live. They see your actions, listen to your words, whether they be good, bad

or indifferent, and they too, will form an opinion of the Savior, by the life you set before them. If your salvation will not bear the scrutiny of the home circle it is a snare and a delusion; a delusion to you and a snare to those about you. Many a boy or girl has been all but damned inside the family circle. These words are not the product of some vivid imagination, but cold hard facts coming from personal observation through the experience of years. Many a husband has been turned against God by the life of a wife, who made great profession in public and failed to live it in her home, and exactly the same thing can be said of many wives, who have to spend their lives with husbands high in their profession in public, but low in their lives at home. Husbands, wives, fathers, mothers, brothers, sisters, sons and daughters, all watching the life of those inside that family circle who make a profession of salvation. "What a cloud of witnesses" there are that are watching you? I ask you again, what kind of a race are you making. How are you running?

CHAPTER XXXIV.

WEIGHTS.

Let us lay aside every weight.—Heb. 12:1.

How frequently we hear, when in a testimony meeting, persons tell how long ago since they began the Christian race, and yet how dead and dry and void of spiritual power they seem to be. Stereotyped prayers, that do not kindle nor waken heaven-born desires for a closer walk with God. Somewhere we heard of an old lady who in giving in her testimony said, "Friends, forty years ago the fires of salvation were kindled in my heart, Thank God, there is a spark left." The fire had been kindled forty years previous and after that elapse of time, only a *spark* remained. It would seem to us that the fire was all but gone. Evidently the old lady had not made much development, or growth in grace. It would look to us as if instead of running forward, she had been backing off for some time. Alas, how true that is of great numbers who make a profession of salvation these days.

Instead of a happy onward march, they have become cold and dead, with no signs of spiritual life about them, more than a perfunctory service. We greatly fear a great mistake was made in the time they supposed they started in the race. Holding to those customs, from which the apostle draws his illustration, we remember that the weights were worn until the hour to go upon the race track; then the weights were discarded and away dashed the runner. A lot of people imagine they are on the race course and running when, as certain as they exist, they are not. They make a profession and imagine they are Christians "running the race," when such is not the case. You ask me how I know and I reply, "Because they have not laid aside their weights." They still wear them, consequently they are not on the race track at all. Their weights still cling to them and while they profess to be running they absolutely make no progress whatever, and are like a company of soldiers marking time, lifting their feet and setting them down in the same place. They make all the motions of one walking, or of one that is moving forward, but they remain in the same

spot. They make a profession of salvation, but it is *only profession*. What a spectacle for Heaven and earth to look at, and hell to delight over. What is the matter? They have not laid aside their weights and are not in the race at all. The same apostle in his letter to the Colossians, third chapter and eighth verse, tells us of the things to put off. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of his mouth." Let us look at a few of them.

ANGER. It does not say temper but anger. Sometime ago a lady was at the altar crying and having quite a struggle. A worker asked her what she was having such a struggle over, when between her sobs she cried, "I lost my temper," to which the worker replied, "Well, may you lose it and never find it." They both were wrong; she did not nor could not lose her temper. Sam Jones said, that temper was never spoken of in the Greek as a noun but as a verb *to temper*. A blacksmith takes a piece of steel that has lost its power to hold an edge and he has a double process of tempering it with fire and water so that it can be of service again. We

all have a certain temperament or steadfastness about us to control us. God wants us to have the power about us ,to say, yes to his will, or, to say no to every temptation of the devil, but we lost our power to hold an edge away back there in the fall in the garden and our temperament or steadfastness, under the power and control of the "carnal mind," does not hold nor keep us steady and, under provocation gives way, and *anger is born*, and sin is committed. To get angry is to commit sin. Cain killed Abel in a fit of anger. Anger has caused multitudes of murders to be committed, broken up homes, caused suicides and helped to populate hell. When you got angry a murderer's sin lay at your heart's door. When you struck that child in anger the thing that caused murder was nigh your heart. It is not strange, that God in his infinite goodness takes away so many little ones these days. Looking down he sees the carnality rife in the hearts of the parents, and to save the little bodies from many a hard blow, struck by an angry hand he takes them away. You may go to the bureau drawer and take out that little blue shoe or some other little keepsake that once

belonged to the little one, and when you do, the devil will always be on hand to bring up to your memory the blows you struck the child when angry. How much did you feel like praying when you were angry? What sharp sarcastic words sprang from your lips, words you have wished many times you had not uttered. Alas, what a heavy weight it is. How it has loaded you down and kept you cold in your heart and *out of the race*. Reader, have you put off your anger? Come, be as honest with yourself in answering this question as you will be at the judgement. *How long since you were angry?* One Sunday afternoon, some years ago in a western town, at the close of a Bible reading on the subject of a clean heart, a lady came to us saying, "Brother Williams, I am deeply interested in this subject and would like for you to call on me at my home." We seldom do this but something in her face led us to say, "We will do so tomorrow afternoon." Taking a brother with us we went to the address she had given us. We found the home in a pleasant part of the town and everything denoted comfort and refinement. The lady herself answered our ring, but on open-

ing the door we discovered her face red and eyes swollen from excessive weeping. She led the way to the parlor and after we were seated said,

“I am deeply interested in your preaching and I felt that I must have a conversation with you. My husband has quite a large business, wholesale and retail grocer, but he is all wrapped up in his business and cares nothing about religion. I have been a professor and a member of the church for sixteen years. My husband used to attend church with me but has not done so for some time. I have been aroused by your preaching; my experience is very unsatisfactory. I get angry so often and do so many things I ought not to do, things that a Christian should not do. Sometimes when angry I punish my children very severely and afterwards am very sorry and spend much time in prayer for forgiveness and sometimes have to ask the children to forgive me.”

And as she proceeded we learn the reason of

her swollen eyes and face. Her husband seldom came home for his noonday meal until one P. M. but that morning he had come much earlier. Some of his clerks had gone off on a spree and had not returned that morning. Orders were pouring in and to facilitate business matters he had sprung into the delivery wagon and made some deliveries himself. Being in that neighborhood about eleven-thirty, to save time, he rushed in and wanted his dinner at once. Of course she did not have it prepared, but crowded with business cares and unsaved also, he had spoken quickly and wanted it in a hurry. She had answered rather sharply and the retorts flew back and forth getting sharper, until a good old-fashioned family row was on, which resulted in the husband leaving the house, slamming the door behind him, going back to his business without his dinner, and she had taken a good two-hour's cry and had not gotten over it when we arrived. While she was talking to us a pair of chubby twin boys were playing on the floor. At just that stage of her story something happened on the floor between the boys and the scene of the morning was enacted over,

only on a minor scale. One little fellow, becoming very angry, let fly some of the playthings at his brother which, had it struck him in the face would have disfigured the little fellow for life. Frightened, he sprang up and with his angry brother in hot pursuit around the room and over the furniture they went. The mother caught hold of the angry boy but he struggled, kicked and tried to bite her. She put him into an adjoining room and locked the door, but one might have thought a dozen boys all intent on smashing through the door were in there, by the noise he made. She took him out to the kitchen quieting him with a lump of sugar and then threatened him with future punishment, when the preacher had 'gone. She returned to the parlor trying to make some excuse and saying she would punish him for his conduct. We said, "You have no right to punish that child for doing the things he sees you, his mother, do. You have sat there and explained how you when angry have punished the child until condemned for your harshness have had to ask, both he and God to forgive you. Only this day you have run his father out of the house and without his

dinner, have sent him back to his business in a very unhappy state of mind, and all this over the professing of being a Christain, a Christ-like individual. No wonder your husbond does not believe in religion, and refuses to attend church with you. Your boy is a 'witness' to your actions, and does as he sees you do. Your husband has no confidence in you as a Christian nor the Chistianity that you profess. Sister, before you can get a clean heart you will need to cry to God to forgive you your sins and be converted. The Bible says, 'He that committeth sin is of the Devil,' and that 'he that is born of God doth not commit sin.' No one can remain God's child and do as you have done this morning." Alas, what numbers there are professing to be God's children and getting angry over and over and still professing to be God's child, professing to be "running the race" when the plain truth is they have not yet "laid aside every weight." What a heavy weight anger is. Reader, have you laid it aside? A crowd of witnesses are watching your every action, listening to every word.

WRATH. How often we repeat the prayer,

“forgive us our trespasses *as* we forgive those that trespass against us.” If God should answer that prayer, what a crowd there would be who make a professing of Salvation that would never find a pardon from their sins. Turn to Mark, eleventh chapter and twenty-sixth verse. It is Jesus that is speaking about forgiving those that trespass against us. “But and if ye do not forgive, neither will your father which is in heaven forgive your trespass.” Turn again to Matthew fifth chapter and forty-four verse, “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you, that ye may be the children of your Father which is in heaven.” Reader, do you do that? Come, honestly down in your own heart answer this question; do you love your enemies and pray for those that despitefully use you? Have you no hard feelings in your heart towards anybody? No matter if they did wrong you, you cannot harbor a hard feeling in your heart towards them and retain the smile and approval of God. Wrath is a weight that will keep you off the race track and send you to the

pit. It will have to be "laid aside" before you can have God's smile.

We were conducting a series of evangelistic meetings in a large beautiful church in an Eastern city. The pastor's wife had a very serious look on her face, and at the close of an afternoon service, came to us with the question,

"Brother Williams, what is the matter with me? When we first entered the ministry, I delighted to assist my husband in the work of the church and lead prayer-meetings and sing and testify and enjoyed myself, but for eight years I have never opened my lips in public to pray or testify. In fact I feel like I had lost all the salvation I ever had. Do tell me what is the matter?"

We replied, "Sister, if you once knew God, then something happened back there that God could not smile upon and you have lost his approval." "How shall I find out what is was?" she asked. "Don't you know of anything?" "No, what shall I do?" to which we replied, "Guess," and left her. That

evening she came again saying, "Do you believe this is the trouble?" and then proceeded to explain, "about eight years previous on a former charge a woman cruelly slandered my husband. It was so bad that were removed to another conference. Of course, I felt very bitterly towards her. About two years passed when I received a letter from her saying she was very sorry for what she had done and begged my forgiveness." We quickly asked, "What did you do?" "Why I replied to her letter and said I would forgive her, but *I hoped she would suffer for it as long as she lived.*" We made no reply or comment and finally she asked, "What shall I do about it?" We replied, "You have been so good at guessing, try it again." A couple of days afterwards she came in, her face radiant. She held a letter in her hand. After a strong, bitter struggle she had written to the woman, confessing the bitterness she

WEIGHTS

held in her heart for all those years and asked for forgiveness. It had been freely granted and the smile of God had broken over her soul. The *wrath* was "laid aside" and she got on the race track immediately.

How about it, reader? Have you a bitter feeling in your heart against some one? That weight will have to be laid aside, before you can enter the race. God will not smile upon you, so long as you hold onto it.

MALICE. What an unkind cruel thing malice is, and the misunderstandings it has caused will never be rightened this side of the judgment; it is a weight that exposes itself so readily that one does not need to travel far to find it. In almost every community there are persons that cannot bear to hear another well spoken of, nor praised more highly than themselves. **THEY** must receive the lion's share of the credit for what is accomplished. Woe be to the unlucky person that happens to receive more praise than themselves. The Scribes and Pharisees, from the high priest down, were loaded with it. They could not bear to hear

Jesus well spoken of and when the poor laid their garments for him to sit on, and strewed the palm branches in the way before him, they did their best to turn the people away from him and set about to cause his death, and the same deadly, damnable spirit is as much in evidence today as it was then. They were professors of religion, and looked upon themselves as the favorites of God, and there are those today who make a high and loud profession of salvation, loaded down with the same murderous spirit. How many times, our confidence in some one has been shaken by some one who was unable to keep their malice to themselves. We have remarked "what a beautiful testimony sister A—— gave last night, only to hear the reply, y-e-s Sister A—— is quite a good talker, but—. They need go no further. That *but* has exposed the malice in their soul. Again "My, what a prayer brother B—— offered last evening, and then hear some one say, y-e-s Brother B—— is quite powerful in prayer, but some of our people think,—— Ah, they need go no further, for no matter how beautifully Sister A—— may testify, or Brother B—— pray, we find it

difficult to listen to either of them without wondering about that *but*, or thinking what it is that the people think. The Bible teaches us that we should speak evil of no man. It says, "let evil speaking be put away from you with all malice." Eph. 4:31, and again in James 4:11, "speak not evil one of another." It is right that evil doing should be exposed and evil doers brought to light, but to create a false impression or misrepresent an innocent person, or to talk about them in a manner calculated to convey a wrong idea of their lives or actions, is a sin as black as hell, and will damn that one that does it, unless such a one confesses their wrong and gets to God and finds a pardon for their great wrongs. Dear reader, if you have been guilty of such, if you have been carrying around this awful weight, I beg you to cast it aside at once, and run to Jesus for His pardoning grace.

BLASPHEMY. God the Father, sent Jesus Christ the Son into the world to save man from sin. Man was God's greatest piece of handiwork. The greatest glory is, that the Son succeeds in the work that the Father sent Him to do, save man from sin. Man is not saved from

sin until saved from *all sin*. Jesus said, "ye shall be my witnesses." A witness testifies to what he KNOWS. We love to hear men testify to what God has done for them. It honors the Father and glorifies the Son, for it shows forth the love of God, for a lost world, and exemplifies His power to redeem man from his fallen estate. But where profession is made, and the daily life does not correspond with the profession, it dishonors God and robs Jesus of His glory. To profess that Jesus has saved us, when our daily lives contradict such a profession, is basely misrepresenting the love of God, and the work of His son, Jesus. To our mind it is **NOTHING SHORT OF BLASPHEMY**. For me to profess to be God's child, which means that I have been "born again"; born from above, which birth, to experience, I must "lay aside every weight," i. e. stop sinning, turn my back on all things sinful and go out of the sinning business. "He that commiteth sin is of the devil (I John 3:8). "Whosoever is born of God doth not commit sin. (I John 3:9.) The above scriptures alone, make it plain that we cannot commit sin and remain God's child,

therefore to profess to be God's child and continue to sin is simply blasphemy. Alas, what multitudes there are who profess to be christians, i. e., Christlike individuals, whose daily lives are anything but Christlike; who get angry, hold grudges and hard feelings against some one, or with malicious words and actions, harm their fellow-man; give wrong impressions, by their words and actions, and all the while professing to have the experience of salvation. What a base misrepresentation of God the Father; and His Son; what a soul-damning profession, not only to themselves, but to a "cloud of witnesses" about them, who, not knowing God, fashion and form their opinion of Him and His great Salvation, by what they see in the lives of those who profess to be His followers. Jesus said "ye generation of vipers, how shall ye escape the damnation of hell?" Reader, where are you? Have you laid aside these weights? There is a cloud of witnesses watching you; what kind of a race are you running?

CHAPTER XXXV.

BABES.

As Newborn Babes.—I Peter 2:2.

We wish the reader to turn to Hebrews twelfth chapter, and read the first verse again. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight.” The point we wish to call attention to, is in the “let us lay aside.” Thus it reads, in the King James translation. “Let us lay aside,” is in the future tense; future action, something they were yet to do, but in the revised version that I have before me, it reads, *having laid aside*, past tense, denoting past action, something already accomplished, weights already off. In the Olympic games from which Paul undoubtedly draws his illustration, the weights were put off, “laid aside” before going upon the race course. No runner would wear his weights, in the race. The very epistle itself would carry out this idea, as it was written to the *Hebrew christians* and not to the Hebrew

sinners. They had put off or laid aside their Jewish ideas and beliefs, and had accepted Christ as the Son of God and had become christians. The same language is found in first Peter, second chapter and first three verses. King James translation reads, "wherefore laying aside," but the revised that I have open before me reads the same as in Hebrew twelfth chapter and first verse, "Therefore *having* laid aside" all malice and guile and hypocrisies and envies and evil speaking as "new born babes desiring the sincere milk of the word that ye may grow thereby, if so be, ye have tasted that the Lord is gracious." Having laid aside all those things, they had become new babes, "born from above" and had tasted that the Lord was gracious, and now they were to grow on the milk of the word. They could not grow until they were born from above, and that birth they could not experience until they had first laid aside all those things mentioned. The weights must be laid aside before they could run.

HYPOCRISY. There is one more weight in first Peter 2:1 that we wish to mention, and that is hypocrisy. How easy it is to act the

hypocrite, as well as lie, in the bargain. On being introduced to each other, how some folks will smile and bow and put on their prettiest look and say, "delighted to see you,," or "so glad to meet you," "happy to make your acquaintance" and a dozen or more other lies. We have no doubt that there are cases or times where such as the above declarations are true, but how often we hear the "delighted to see you" when there was not a single thrill of delight, no happiness was felt and so far as "glad to meet you" their backs are scarcely turned or they are out of ear-shot, until remarks are being made concerning them, their dress, appearance or something else, that shows anything but delight, gladness or happiness. So easy to act the hypocrite, for custom's sake. "Glad to see you, do call again," and the door hardly closed on their retreating form until, "My, I was afraid they were going to stay," or "I do hope they will not call again soon," and there is sure to be some "witnesses" hearing or observing all that takes place, or is said. It may be some son or daughter and knowing of the profession of salvation, wonders how it can be, and if everybody

who professes salvation acts and talks that way. Let me paint you a picture. It is Monday morning; the house is, using an homely expression, considerably upset. The breakfast table with its load of dirty dishes still stands, just as the family had left it. The parlor bedroom door ajar, reveals a pile of soiled bed-linen on the floor, and here and there evidences are plainly to be seen that it is wash day in that home. A mother and her daughter are busily engaged preparing for the work of the day. The forenoon has nearly slipped by, when the daughter happens to glance out of the window and says, "Oh mother, there comes our pastor and his wife; I wonder where they are going." "My goodness me, I hope they are not coming here" replies the mother. "Just look at this house; why do they want to go calling on Monday anyway." The daughter who has been looking out behind the window curtain cries, "My stars, they ARE coming here," as she darts towards the kitchen. "Daughter, do go to the door." "No mother, you go, I am not fit to be seen." "Goodness me, what on earth do they mean? Why don't they know enough to under-

stand that folks are busy on Monday, ejaculates the mother, as she quickly brushes her hair and smoothing the scowl from her face, she answers the door-bell. "Why good morning Brother Brown, and Sister Brown, come right in; we began to think you were never coming to see us; let me have your wraps, sister Brown, Brother Brown, just hang your coat and hat there in the hall. What, not going to stay? Oh you must not think of going until after dinner! Why can't you attend to those matters and allow sister Brown to remain here, and you come back and we will have dinner. Impossible? Now I am disappointed; that is too bad. Why y-e-s Pastor, I will attend to that for you, but you could find some who could attend to it much better than I can. Going so soon? Well, if you must go, do come again. Sister Brown come down and stay all day, and Brother Brown can come for dinner and supper. Well, good-bye; be sure and come soon and make us a good visit," and as the door closes on their retreating forms whew, with a long breath; "I was afraid they would remain for dinner," as she turns to the daughter, who has stood behind the kitchen

door, with her ear to the crack, listening to every word, and if she does not say it outright, she thinks, MOTHER, WHAT A HYPOCRITE YOU ARE, and on the following prayer-meeting night, when the mother gives in her testimony, and tells how discouraged she sometimes feels, there is a peculiar look comes over the daughters face, and if spoken too about her soul, you could see the lines down close around the corners of her mouth, and she will shake her head in a way that would send the cold chills over you. She has no desire whatever to become a Christian. She is a living "witness" to the hypocrisy of her mother, and has no desire whatever to embrace religion. Reader, has there anything similar taken place in your home? Would you be willing for every inmate to publicly testify of your home life? Will your salvation stand the scrutiny of the home circle? Are you committing sin? Are you walking with God? Are you running a good race? Are you a new-born babe? The book says, He that is born of God doth not commit sin. Do you?

CHAPTER XXXVI.

"THE SIN."

And the Sin.—Hebrews 12:1.

Many people never seem to be able to distinguish the difference between sin and sins. Sins are the wicked things that we do. Sins, we commit, for which we must confess and seek a pardon. They are our transgressions, our words, actions and deeds that are wrong and contrary to the word of God. When a soul, getting under conviction for its wrong doing, and comes to God, is prays to be forgiven. God will not listen to the prayer of a seeker, until that person first stops doing everything that he knows to be wrong. The sinner must first stop sinning, "lay aside every weight;" but in this verse that we have for a text, there is something else to be gotten rid of, that is mentioned in this verse. It is called *the SIN*, that fallen nature that we have inherited from our forefathers, clear back from their fall in the garden. It is also called the "carnal mind." (Rom. 8:7-8.) It has many

other names, but it is always spoken of in the scriptures, in the singular number, and never in the plural. Sins are spoken ^{*}of in the plural, but the carnal mind is spoken of, in the singular *SIN*, but where the singular is used it does not always mean the carnal mind. It is "the sin," (carnal mind) in our natures that make us commit the sins. That inborn devilish twist has caused all the wrong doing of our lives. Like a cancer, it sends out many shoots or tops, such as anger, wrath, malice, envy, hypocrisy, evil-speaking, and all such. We seldom hear of a gospel that can do more than cut off the tops, from a vast majority of the pulpits of today. The preachers of this generation seldom do more than to deal with the surface of the sin question. Many of them do not even do that much. I would not care to be in their places at the judgment, still there are those who are preaching against those things, but unless they go deeper, what good to simply cut off the tops and let the roots remain. Cut off the branches from a tree and you send the growth back to the roots, which will grow stronger and take firmer hold in the earth and increase the number of tops or

the people who listen to them are ignorant of the fact, that God can and does destroy the roots, the main body of the cancer itself, whenever he has the opportunity to do so with a soul who will comply with the conditions necessary. They have heard that God can forgive us of our sins, but they have not heard that *he can cleanse us from that inward defilement* that causes us to commit sin. While we can grow and develop, to a certain extent, with our sins pardoned, yet, blessed be God, we can grow and develop a great deal faster, with that inward sin cleansed away. As God will not pardon the sinner seeking the forgiveness of his sins, until first all sins are stopped, neither will he cleanse the heart from its inward impurity until his conditions are fully met. As the sinner lays aside all his wrong doing and comes to God to be pardoned, so also, does the believer, seeking the cleansing of his heart, consecrate his all to God and come to him the "*second time*" to be cleansed from his inborn sin. We have heard it said, that after conversion had taken place, branches. We repeat, the majority of preachers rarely ever go below the surface, consequently

there was a little anger, a little malice or hard feelings left in the heart. This, we do not believe. *To be angry is to commit sin*, for which a soul so doing, must ask God to be forgiven. Our bible says "he that is born of God doth not commit sin." We do believe that there is left in the heart a nature called "the carnal mind" or sin, that if allowed its way, will cause us to commit those things. The dreadful cancer is down in there and will send out new shoots or tops, if given the slightest opportunity. It has no respect of persons. It will remain quiet in the hearts of the most loveable people who are very earnest christians, men and women used of God and of stainless character, but give it the slightest opportunity and in an unguarded moment, it will cause them to commit the grossest of sins, and bring ruin and disgrace upon themselves, sorrow upon their friends, and dishonor upon the cause of Jesus. No man or woman on earth, is safe with the "carnal mind," in their hearts. It caused Cain to kill his brother, Achan to covet the wedge of Gold and Babylonish garment, that resulted in his being stoned to death; Jacob to

become a liar and a wanderer from home, David to commit adultery and practically to become a murderer, Solomon to turn to Idols, and die without the smile of God, Peter to backslide and curse, Ananias and wife to undertake to lie to the Holy Ghost, and from the "Fall in the Garden" down through the scriptures, its soul-damning trail can be seen. The Bible says "to be carnally minded is death. (Rom 8:6.) It is an unclean dark twist in our natures "that is "not subject to the law of God" but bless God it can be crucified and put to death. (Rom. 6:6.) It is *God's will* that we should be clean and Holy. (I Thes. 4:3.) God hath not called us to uncleanness but unto holiness. (I Thess. 4:7.) Paul prayed that we might be sanctified wholly, (I Thess. 5:23), and as Jesus had called us to it, *he is able to do it.* (I Thess. 5:24.) No man however talented nor how great his learning, nor how bright his intellect, nor how supernatural his conversion, can be at his best, so long as the Carnal Mind remains in his breast. It is only a question of time until it will break out and cause him to commit sin. Jacob never wavered nor flinched in his walk with God, after God ap-

peared to *him* “*again and blest him.*” (Gen. 35:9.) The first blessing, made a new man out of him, and caused him to face his deeply wronged brother, righteously and without fear, and brought to him *the promise* of a new name. (Gen. 32:28.) But the second appearing or blessing, brought to him the *title itself* and the Abrahamic blessing, right from the lips of God himself. (Gen. 35:10-12.) Oh reader, get this second work of grace wrought in your heart that destroys “the sin” that so easily besets you, and you can have the promise right from the promiser himself. Like that company in the eleventh chapter of Hebrews, you can “gain promises,” go through fiery furnaces, the mouths of the lions will be stopped, and with the mighty empowering baptism of the Holy Ghost upon you, bring things to pass for your Master. The disciples had power before Jesus left them. They had received a mighty commission and would return to him rejoicing over the success that had attended their work, but He commanded them to tarry, and believing Him, they did as He had commanded, and His word did not fail. The mighty flaming, burning, purifying empower-

ing baptism came. Had they been strong before, they were giants now. Had they seen victory before they turned the world upside down now. (Acts 17:6.) Did they suffer or sacrifice before, afterwards they went rejoicing to a martyr's death. Did they have cause for rejoicing before, they now walk with the redeemed in white. Did the highest ecclesiastical court in the land gnash upon Stephen, cast him out and stone him to death, Jesus stood up and welcomed him into the royal circle of the Lamb. (Acts 7:55.) Did Paul lose his honors among men and be counted as one mad by the crowned heads of worldly governments, Jesus had a crown laid up for him, that will shine when earthly governments are no more. Oh beloved Reader, if the hand that pens these words shall never clasp thine, if our lips should never have the privilege of telling you of the deep river of peace and joy that is just now flowing unobstructed through our heart, if these lines were to be our last we would ever pen, we would say to you, seek this freedom from all sin, this blessed cleansing fountain, this "Holiness, without no man shall see the Lord." (Heb. 12:14.) And by and by, when

our warfare here is over, and Jesus shall say it is enough, come up higher, we shall meet in that realm where sin can never enter, and clasping glad hands and face to face, we can shout the praises of Him, who has loved us and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father; To Him be glory and dominion forever and ever, AMEN.

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